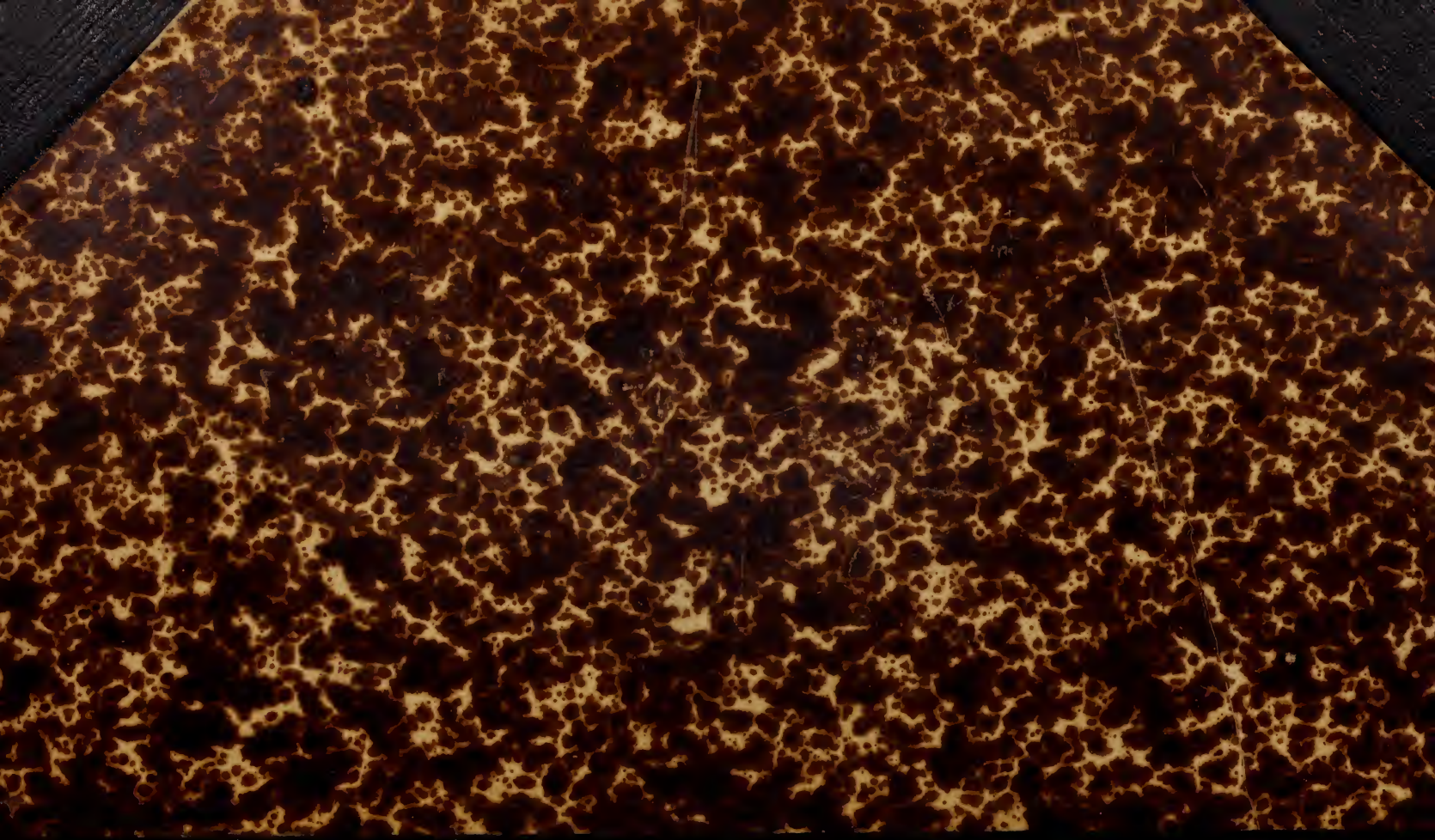

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THE

MISSIONARY HERALD.

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RECEIPTS from donations for the month of April were about $850 less than those from the same source for the corresponding month last year. Those from legacies were about $6,000 in advance. For the first eight months of the financial year the advance from legacies is about $54,000, while that from donations is only about $23,500. We renew the request of last month, that special additional offerings be presented from churches and individuals before the summer months come. Would it not be a timely act to emphasize in this way the first Sabbath of June?

WE trust that pastors and other friends will take note of the suggestions on another page respecting the "General Missionary Conference," and the observance of the third day of June, the first Sabbath of the month, as a *foreign missionary day*. It is the Sabbath immediately preceding the assembling of the conference, which will be more nearly ecumenical than any that has yet been held. Will it not be a most fitting occasion on which to present the great facts respecting missionary work in all lands, and to set forth the duty and privilege of the Church of Christ in this regard? Let it be understood that in a great number of churches this will be the theme for discourse and prayer on the first Sabbath of June, accompanied, we trust, in many cases by a special additional offering in behalf of the American Board.

A STATISTICAL table of German Foreign Missionary Societies covering the year 1887 will be found among the "Notes from the Wide Field." This table was sent us in manuscript by Dr. Grundemann, and we desire to express publicly our thanks to this eminent authority in all matter relating to missions, for his courtesy in this matter.

A WARM-HEARTED missionary friend sends the encouraging information that on a recent Sabbath his pastor prayed for foreign missions for the second time during the past twelve months; also, that a missionary concert has been announced during the week, the first one which has been appointed for several years. This is a strong New England church of over three hundred members, with a beloved and able pastor. We predict that that missionary concert will become a permanent institution, and that that excellent pastor will preach a stirring missionary sermon before the year is out and will hereafter pray for foreign missions as often at least as once a month.

JUST as we go to press, sad tidings come of the death of the Rev. Dr. Edward S. Atwood, of Salem, a member of the Prudential Committee, who was present and took part in its deliberations less than one week ago. This is the third death in the corporate membership of the Board from Massachusetts within the short period of one week, Rev. Dr. Laurens P. Hickok having died May 6, Samuel D. Warren, Esq., May 11, and Dr. Atwood May 13. In the death of these three prominent men the cause of missions has lost able and generous friends and supporters.

A TELEGRAPHIC despatch reaches us just in season for this number, reporting the arrival of the *Morning Star* at Honolulu, April 18. She brings a good health report from the Micronesian Mission. Everything was quiet at Ponape, the natives and the Spaniards being at peace. Mrs. Logan and her children returned on the *Star*. The letters brought by the vessel will not reach us for several days, but we are glad to be able to give in this number the news of the arrival of our missionary ship and of the general prosperity of the mission.

SIX of the China Inland missionaries at T'ai yuen-fu, Shansi, have been seriously prostrated with typhus fever. One of the men, Mr. Terry, has died, and some of the others barely escaped with their lives. Dr. Osborne, of our mission at Tai-ku, by traveling some 500 miles within two weeks, was able to minister to these sick brethren, and also to Mr. Stanley P. Smith, one of the "Missionary Band" at Hung-tung, who was prostrated with the same fever. We are glad to report that these sick ones are now in a fair way to recover.

MR. CATO, president of the Boys' School at Niigata, was speaking not long since about the school to a friend of his who was a strong Buddhist, when the Buddhist said: "Well, my heart is divided; I am a Buddhist, and therefore opposed to your school which tries to make our boys Christians; but I am deeply touched by the spirit of these foreign teachers, who leave their homes to come and teach us here, and therefore I think I must give something to this school." And so he pledged twenty yen per year.

The London Missionary Chronicle gives extracts from a letter of a visitor among the missions in the South Seas, who some time since had written a series of articles to one of the Sydney papers, speaking very contemptuously of missionaries and of their work. This man was at that time, as he now admits, "a renegade, reprobate, and enemy of the gospel," and in the "bondage of selfish obduracy and vice," but having been converted to Christ, he makes a most humble confession, expressing the deepest regret and shame for the slanders he had uttered, and acknowledging that he had written statements about matters of which he knew nothing. There is room for more confessions of this kind from some who have disparaged missions when they knew nothing about them, or who were so in the bondage of sin that they were wholly out of sympathy with any efforts to promote righteous living. We have in mind at this moment an author whose recent cynical utterances about missions and missionaries in Japan would have little weight with the public if the full history of the man were known.

The importance of our mission work in Bihé is becoming more and more apparent as new facts are brought to light concerning the character and relations of the people of this section of Africa. They are the traders of that belt of the continent, and their language is understood far into the interior. Mr. Sanders has sent us an extract from a letter recently received from Mr. F. S. Arnot, the Scotch missionary, to whom we have often referred, who is now located among the Garenganze, about midway between the east and west coasts. Mr. Arnot says: "I do not think that you can possibly think too highly of the importance of Bihé as a field for missionary work. All these interior countries are traveled over in all directions by Bihéans; every little hamlet where a tooth of ivory may be found is sought out. And to the mass of the people the Bihé ivory-trader is the representative man of all that is desirable, and the medium of light and intercourse with all the 'heaven-like' outside world, where cloth and powder come from. All that a Bihé trader says is believed without a question, and their fetish charms are in high demand." These facts, taken in connection with the accounts given in this and previous numbers, of the readiness of the Ovimbundu to receive religious truth, are the voice of providence calling us to push forward with all energy the work of this mission in Africa.

We are beginning to hear of spiritual results following the administration of relief to the famine sufferers in Turkey. In some places portions of the Scriptures have been distributed with needed bread for the body. Mr. Gates, of Mardin, reports that in one village a man said, after an earnest discussion: "It is nothing other than the words of this Book which have sent us this aid." A Moslem at one village affirmed: "I know that the Protestants are the best of all the sects." "How do you know that?" said a bystander, "You are a Moslem. What do you know of the teachings of the Protestants?" The Moslem replied: "I know by one sign. If I go to a priest, he says to me, Give; if I go to a Moolah, he says to me, Give; if I go to an official or a friend, they say to me, Give. All say, Give. The Protestants alone say, Take. Their schools say, Take; their teachings say, Take; their charities say, Take. By this I know that they are the best." Mr. Gates reports that villages are asking for teachers, and that the evangelical helpers are honored wherever they go among the mountains.

Professor Max Muller, in speaking of the study of the languages of savage tribes, a study in which he says the missionaries have been the most successful pioneers, asks the question: "What indeed would the science of language be without missions?"

It is gratifying to learn that in our Shansi Mission the natives of this interior province of the empire are not following the example of their countrymen in other sections in throwing obstacles in the way of the purchase of property for mission premises. A letter from Mr. Price, on another page, reveals a remarkable friendliness on the part of the people of Tai-ku towards the foreigners who come among them to preach the gospel. Buildings were bought and deeds given without excitement or delay. The barriers to mission work are rapidly breaking down.

Since the article on another page on the liquor traffic with Africa was in type, we have been gratified at finding in the London papers full reports of a debate which took place in the British Parliament, April 24, on the question of the liquor traffic and native races. The debate was long and was participated in by prominent men like Sir J. Kennaway, Sir G. Baden-Powell, Baron H. De Worms, Under Secretary to the Colonies, Sir Wilfred Lawson, Sir G. Campbell, Mr. Bryce, Mr. McArthur, Sir Richard Temple, and others. The disastrous results of the liquor traffic with native races were universally admitted and deplored. The necessity for prompt and energetic action, if the natives are to be saved from extermination, was clearly set forth. Sir J. Kennaway urged that measures be taken to call a convention for united action on the part of the Powers of Europe. In the course of the debate a statement was made by the Under Secretary of the Colonies, that the United States government had not responded favorably to proposals for an international agreement on this subject, and that Secretary Bayard had declared, in a letter of April, 1885, that while our government recognized the moral force and general propriety of the proposed regulations, "the government of the United States does not feel entirely prepared to join in the international understanding proposed." This is a humiliating statement to be made by the United States government, and publicly announced in the British Parliament before the nations of the earth. It is for Americans to see to it that our government and our people *are* prepared for such coöperation. This debate in the British House of Commons indicates a purpose to take hold with vigor of this great problem, and the following motion received the assent of the government and was agreed to without a division: "That this House, having regard to the disastrous physical and moral effects of the liquor traffic among uncivilized races, as well as the injury it inflicts on legitimate commerce, will cordially support the Imperial and Colonial governments in endeavors to suppress the traffic in all the native territories and governments under their influence and control." This is a cheering ray of light upon a future that looked very dark.

On March 25 twenty-five young men and eight young women, students in the Doshisha at Kyoto, publicly confessed their faith in Christ. Adding these to the number received in December and January last, there have been eighty-two from this institution who have united with the church during the current school year. Among these who have confessed Christ is a son of one of the most famous men in Japan. This is the school that asks for and needs an endowment of $50,000, both for the sake of its greater efficiency and to secure the exemption of its students from the military draft. Is there not some friend of education and lover of his race who will give as much as it would cost to found a single professorship in a New England college to place this institution, having now five hundred and fifty students, on a permanent basis?

It is proposed to erect in the city of Bombay a union evangelistic hall as a memorial of the late Rev. George Bowen. It certainly would be a most suitable monument to the memory of this good man if another place for preaching the gospel to the masses could be opened in the city which he loved.

Some valuable testimony is coming forward as to the practical workings of Mohammedanism in various parts of the world. One of the most striking of these testimonials comes from Bishop Crowther, who by reason of his character and abilities, as well as on account of the wide field of his observation, is specially qualified to be a witness on this matter. In writing of the essential difference between Christianity and Islam as accounting for the difference in their progress, he says, among other things, that the Moslem propagandist in Western Africa supports himself by selling charms to the natives, deceiving them into thinking that they will in this way secure good luck. Bishop Crowther says that the natives on the Niger came to him asking for these charms, and were greatly disappointed because refused, saying, "You do not wish to show us the source of your prosperity." An English mercantile agent told the bishop that he ought to have written the Lord's Prayer on a piece of paper and given it to them; an idea which, of course, the bishop scouted. The bishop mentions this fact as showing how it is that the teachers of Islam subsist without foreign aid, and he pertinently asks: "What would be the quality and character of their converts if Protestant missionaries were to follow like examples?" In reference to the claim which is made that Islam is increasing rapidly in Western Africa at the expense of Christianity, a native clergyman at Sierra Leone, Rev. O. Moore, writes: "The idea that Sierra Leone Christians are turning Mohammedans, or that Islam is gaining ground among us, is a delusion altogether. Nothing of the sort has taken place. Mohammedans increase by accessions of fresh Mohammedans from the interior, and not at all from conversions made in Sierra Leone. It is a great mistake to think otherwise." And now comes the testimony of no less an authority than that of Emin Pasha concerning the equatorial provinces of Soudan, where Mohammedanism has been supposed to be making its greatest conquests, that it has made no advance whatever. He calls it a curious fact that "during twenty years there have been scarcely ten proselytes in the whole of our provinces to Islam." Where is Canon Taylor?

Mr. Bartlett, of Kyoto, goes once in two weeks to an interior city to teach English for two hours, spending the Sabbath whenever he goes that he may engage in Bible work. The journey is long and an expensive one, but the expenses are borne by the principal of the school, who is not a Christian. The first Sunday Mr. Bartlett was there this principal spent four hours with him to hear the Bible explained. Opportunities like this for preaching the gospel are continually arising in Japan.

Bishop Taylor has returned from Africa, on business connected with his mission, and makes the somewhat startling report that of the one hundred and forty persons, young and old, who have been connected with his mission and classed as missionaries under him, fifteen have died and thirty-four others have left the service. This is a heavy percentage of loss. The zeal and devotion of these missionaries are unquestioned. Whether the methods of appointment and of labor are wise and expedient in the interests of Christ's kingdom is a matter about which there have been serious questions, and upon which the facts just stated would seem to throw some light.

The London Times reports that quite recently the Chinese minister to Germany refused to embark for his post because the Imperial Almanac declared that the day appointed for the sailing of the steamer was an unlucky day. The departure of the steamer was therefore deferred to obviate this grave difficulty. This item of news illustrates strikingly what a writer in *The Chinese Recorder* for February, Rev. A. P. Parker, reports in regard to the importance of the Chinese Almanac. This Almanac is prepared by the Imperial Board at Peking, and contains "The Imperial Guide to Divination," pointing out the lucky days and hours of the year. For instance, the hours eleven to one, and one to three A.M. of a certain class of days are lucky. The second day of the first month is lucky for "sending a memorial to the emperor, entering upon office, betrothal, visiting or receiving friends, marriage, moving," etc. The sixth day is favorable "for worshiping the gods, taking a bath, shaving the head, cutting out clothes," provided this cutting is done at the hour *mao*, 3 o'clock A.M. The twenty-second is unlucky for journeying, moving, or planting. The Almanac contains a list of days on which certain evil stars preside, and another list of days on which the soul occupies different parts of the body, an important matter for consideration in case of a wound or of even the slightest surgical operation. The publication of this Almanac belongs exclusively to the government. "Its great object," according to Mr. Parker, "is to give full and accurate information for selecting lucky times and lucky places for performing all the acts, great and small, of everyday life. And as every act of life, even the most trivial, depends for its success on the time in which and the direction towards which it is done, it is of the utmost importance that every one should have correct information, available at all times, to enable him to so order his life as to avoid bad luck and calamity, and secure good luck and prosperity. Consequently the Almanac is perhaps the most universally circulated book in China." This system of divination, which imperial authority pronounces as correct, keeps the Chinese in a bondage of fear of demons and of evil influences. The people are in feverish anxiety all the time lest they shall come in conflict with these occult and hostile influences, and the great and wise men of China seem to be under the domination of this system as thoroughly as are the common people. But before we say much about the folly of the Chinese, we may as well remember how many otherwise sensible people in enlightened America regard Fridays and the number thirteen and certain positions of the moon as unlucky. Still we must claim that these absurd superstitions, however common in our land, are not set forth, as in China, by the authority of the government.

THE Chinese themselves believe that they are on the eve of great changes. More and more are they coming to the conviction that they are to receive great benefit from intercourse with other nations. A recent letter from Mr. Aiken, of Peking, says: "The air is full of rumors about a great American syndicate which proposes to build railroads, open banks, issue silver coinage, dike the Yellow River, and, in short, one might infer, to reform and regenerate China from the plains of Mongolia to the gates of Yunnan." When the Chinese are expecting such material benefits from foreign sources, they will naturally be less disposed to object to the presence of missionaries, and less suspicious as to their designs.

An important letter has been received by the Secretary of the British Anti-Slavery Society from Emin Pasha, dated Wadelai, August 16. He expresses his gladness that Mr. Stanley has chosen the Congo route for his relief expedition, believing that he would have found almost insuperable obstacles, besides imperiling the mission at Uganda, had he attempted to go by that way. He says he has been greatly amused by the suggestions which he sees in the newspapers that he would leave his charge in Central Africa when Mr. Stanley should arrive, and he wonders how any one could have supposed that he would desert his work just at the dawn of better times. While he is not at all purposing to leave, he is anxious to open some regular means of communication to the coast, which he believes can readily be done by the establishment of a chain of stations through the Lango and Masai countries. He expresses the belief that, if it is God's will, he will succeed in carrying out the intentions of Gordon in the Soudan. Emin Pasha speaks in the highest terms of Mr. Mackay, the English Church missionary who has recently left Uganda, and of the valuable assistance Mr. Mackay had afforded him in the prosecution of his work. The crops of the year have been abundant and matters were looking brighter than at any previous time. This is indeed good news. Now we sincerely trust that it may prove that Mr. Stanley has been as prosperous as is the man whom he was sent to relieve.

In this connection we refer to a report contained in *L'Afrique* for February concerning a newly formed British East African Society, designed to introduce English influence on the east coast of Africa, north of the region recently brought under a German protectorate. The late Sultan of Zanzibar, Said Bargash, made a treaty by which rights were given to this English company, and it is thought probable that Stanley, should he accomplish his plans for the relief of Emin Pasha, will attempt to reach the east coast through the territory north of Uganda and Masai land. It is suggested that it is the ambition of Mr. Stanley to found on the east coast a free state like that which he has been instrumental in establishing on the Congo. This would fall in admirably with Emin Pasha's schemes, furnishing him an open territory between his equatorial provinces and the coast.

The Hindus are not disposed to allow Christianity to win a victory in India without a struggle. Publications in defence of Brahmanism are scattered widely over the country. Just now we hear of a Hindu Tract Society, started in Madras, which is issuing large editions of handbills monthly, in which the Christian religion is furiously attacked. The English missionaries report that all this is working for good and that "the Tamil country is being stirred as never before." These conflicts are rousing men from their indifference and will lead to decision either for Christ or against him.

A telegram has just appeared in the daily newspapers reporting the deaths of Bishop Parker and Mr. Blackburn, in Africa. We trust there is some mistake about this, for there is no hint of such a disaster in the publications of the Church Missionary Society for May. Bishop Parker and Mr. Blackburn were at Wusambiro, the new station on the south of Victoria Nyanza, on January 27, and it was then expected that the bishop would soon return to the coast.

THE GENERAL CONFERENCE OF FOREIGN MISSIONS.

WITHIN the last few months frequent reference has been made in our pages to the approaching Missionary Conference to be held in Exeter Hall, London, from the ninth to the nineteenth of June next. The importance of this convocation is such that we desire to call attention to it again, that the friends of missions may remember the interests involved in private as well as in public prayer. The conference will assemble under the presidency of the Earl of Aberdeen, and some of the most eminent men of Great Britain will preside at the several meetings. Fifty foreign missionary societies in England, Scotland, and Ireland will be represented, while more than fifty societies in America are represented on the committee at New York, and will doubtless have representation in London. The conference promises to be fairly ecumenical. Delegates will be present not merely from America and Great Britain, but from Germany, France, Switzerland, Sweden, Denmark, as well as from many missionary lands. All the Protestant missionary societies of the world have an aggregate annual income of a little less than $11,000,000, and of this amount the societies that propose to have part in the conference receive more than $10,000,000. It will be seen from this that the invitation to the conference has been wellnigh universally accepted.

The programme for the meeting is comprehensive, and it would be impossible to consider all the papers to be presented were not the conference to meet in sections, after the manner of scientific associations. These sectional meetings will be held in the forenoons, with sessions of the full conference in the afternoon, while six great public meetings will be held in the evenings in Exeter Hall. Aside from this, fifteen public meetings will be held in different parts of London, devoted to the description of missionary work in all parts of the world.

Some of the themes of special interest and importance are these: Missionary Comity; Commerce and Diplomacy in Relation to Missions; Missionary Methods: (1) the agents, (2) modes of working, (3) dealing with social customs and with different forms of religious belief; The Increase of Islam; Buddhism; Relations between Home and Foreign Missions; Woman's Work; Missionary Literature; The World a hundred years ago and now. These themes will sufficiently indicate the character of the deliberations, and we must believe that the results, in God's good providence, cannot fail to be a large increase of missionary enthusiasm, as well as a better understanding of the methods on which missions should be conducted.

The Prudential Committee has appointed as representatives of the American Board at this conference two of its members, Rev. A. C. Thompson, D.D., chairman, and Elbridge Torrey, Esq., together with Secretary Judson Smith, who will be in London on his return from his visit to the Turkish missions. Let this great missionary convocation be remembered by pastors in their public prayers, by the churches in their social meeting, and by Christians at the family altar and in the closet. We trust that arrangements may be made for some public union services in Boston and in other cities and towns, and we would urge upon all friends of missions to make this the occasion for a grand advance along all missionary lines.

A suggestion has been made which we most cordially indorse, that the first Sabbath in June, this being the Sabbath immediately preceding the assembling of the conference, be made in all our churches a "Missionary Sunday." Let pastors preach upon some related theme, calling attention to the meetings about to be held, and then in the monthly concerts in the evening let the friends of missions pour out their hearts in supplication for a blessing upon this world-wide missionary work. The Church of Christ in all its branches needs to be more profoundly impressed with the fact that it is her business in the world to carry the gospel to all men. Let the Church arise for this blessed undertaking; then will God arise and have mercy upon Zion.

TWO MORE SPECIAL OBJECTS.

One of these is a special request from our mission in Austria for the support of a native preacher in a new and interesting section in the northeast of Bohemia. A dozen or more persons have been awakened to a vital interest in the gospel, and there is every reason to believe that they will form the nucleus of a fourth church, provided they can have suitable instruction. They will meet incidental expenses and part of the traveling expenses of the preacher to be sent among them. The church in Prague will also aid, but there is need of one hundred and fifty dollars a year more, to cover traveling expenses and pay the expenses of living at this point. The missionary in charge feels that a great opportunity is offered for extending evangelical work. The amount needed is only one hundred and fifty dollars. In view of what the mission in Bohemia is doing for Cleveland and Chicago, we cannot but feel confident that this small sum will be forthcoming. It is needed at once.

The second object is in aid of our work in the Madura Mission. It is proposed to change the station in the Mandapasalai district from a small village where our missionaries have hitherto resided to the city of Arrupukottai, where an interesting work has been begun. Arrupukottai is regarded as a location far more favorable for work in this district, and is sufficiently near railway communication to be brought into connection with other parts of the mission. The former place was quite secluded, and a family living there alone was often subjected to great inconveniences. A part of the funds needed for making the change and erecting suitable buildings at Arrupukottai is in hand, but the sum needed to complete the missionary residence and provide properly for efficient work at this point is one thousand dollars. This object is specially commended to friends of India and to the personal acquaintances and friends of Mr. W. S. Howland, formerly in charge of this district.

THE LIQUOR TRAFFIC WITH AFRICA.

This subject is recurring continually, and it ought to, until the terrible curse which civilized nations are permitting to come upon Africa is checked. We are glad to see that a committee of prominent gentlemen in New York City has addressed a communication to the missionary societies and other religious

bodies in this country, urging that united action be taken to induce Christian governments to rise in their might and put a stop to a traffic which is proving more detrimental to Africa than even the slave-trade. There are no specially new facts to be presented. Is anything more needed to rouse the consciences of all who fear God or love their fellowmen than are the facts already given to the public? Probably no Christian nation is free from blame in this matter. Although we may properly claim that at the Berlin Congress the representatives of the United States, Great Britain, Belgium, and Italy took a decided stand against the admission of intoxicating liquors into the Congo Free State, and were defeated, largely through the influence of Germany and the Netherlands, yet we are constrained to admit that Great Britain and the United States suffer their citizens to engage in this desolating traffic.

We have taken pains to inquire concerning the export of spirits to Africa from the single port of Boston during the last five years, and the following table has been furnished us by authorities at the Custom House.

EXPORTS OF INTOXICATING LIQUORS FROM THE PORT OF BOSTON.

Fiscal Years.	Rum.		Other Spirits.	
	Gallons.	Value.	Gallons.	Value.
June 30, 1883	615,816	$265,175	121,420	$35,560
June 30, 1884	573,985	199,153	2,283	868
June 30, 1885	794,311	245,028	9,126	2,966
June 30, 1886	737,650	236,358	. . .	. . .
June 30, 1887	637,462	180,483	8,743	1,233
Total for five years	3,359,224	$1,126,197	141,572	$40,627

This is a sad showing for a city which is the headquarters of two great missionary societies laboring for the welfare of Africa. Is Boston doing as much for the elevation of the Dark Continent as she is for its destruction?

Can nothing be done to put a stop to this terrible evil? We notice in a late English newspaper that in reply to a petition of the "Aborigines Protection Society" respecting the importation of spirits in Amatongaland, presented last month to the British cabinet, the prime minister gave it as his opinion that it would be useless to approach the Portuguese government at present with any hope of success in inducing them to place restrictions upon the sale of spirits to natives, in Portuguese territory. But it is by no means clear to us that if the Christian people on two continents would raise their voices on this matter the cabinets of kings would refuse to hear and heed the call. The King of the Belgians, who is also sovereign of the Congo Free State, has already placed stringent restrictions on the sale of alcoholic liquors on the upper Congo, since under the terms of the Berlin Conference treaty he cannot altogether prohibit the importation, as we gladly believe he would like to do. The company having control of trade upon the Niger has also recently imposed heavy duties upon foreign liquors in the hope of restricting their use; and this solely for commercial reasons, because it is found that the industries on which com-

merce can live are being destroyed by the intemperance of the natives. Cannot the Powers that opened this vast district to foreign rum be induced to reverse their action? It is hoped that something may be accomplished in this line, and the committee in New York has suggested that memorials on the subject be forwarded to the "General Missionary Conference" to be held in London in June next, in the belief that that Conference, thus supported by its wide and intelligent constituency, will be able to present the matter in such a light to the ruling Powers, so setting forth the horrible iniquity of this traffic, and the physical and moral degradation already resulting, that these governments shall be constrained to prohibit the exportation of intoxicating liquors to Africa.

The Prudential Committee has already directed the delegates of the American Board to the General Conference to coöperate in the proposed movement, and has also forwarded an appeal to the President of the United States, urging that efforts be made by our national government to repress this tide of desolation now flowing in upon Africa. Let the prayers and efforts of all Christian people unite in furtherance of this object.

WILLIAM N. DE REGT, OF AHMEDNAGAR.

The telegraphic announcement of the death of this young missionary was given in the last number of the *Missionary Herald*. Letters are now at hand giving the particulars of his brief sickness and of his death. Mr. de Regt was born in Oriskany, Oneida County, New York, January 9, 1865, and was the son of Cornelius and Jane de Regt. For many years he resided with his parents in Clinton, the seat of Hamilton College, at which institution he graduated in 1886. After a post-graduate year at the college, he offered himself as a missionary, to be connected with the Ahmednagar College, and sailed from Boston September 8, 1887.

He was spoken of by his instructors as a "strong, able, diligent young man, with plenty of energy, and an earnest, working Christian." All this he proved to be in his brief period of service. In a letter written just before his last sickness came upon him, Rev. James Smith, his associate in the Ahmednagar College, wrote to the Secretary in Boston: —

"I wish you to know how happy you made us by sending us Mr. de Regt. He lives with us, and whether in the classroom or in private, he is *just* what we wanted."

And now since his death come similar testimonies of the excellence of his character and his fidelity as a Christian instructor. Mr. Smith writes: —

"He was happy and even joyous in his last illness. Often when I rose from prayer with him, he would say: 'What a blessing prayer is! What could I do without prayer in a time like this? What a good Lord we have!'"

Mr. de Regt's sickness was of such a sort that he did not anticipate death, though he manifestly was well prepared for it. In a moment and unexpectedly the end came, and he was transferred from the earthly to the heavenly service. Well may one associate write of him, "Physically, mentally, and spiritually he was of a grand and noble type." May the Lord raise up other helpers as true and faithful as was this young servant of Christ!

BULGARIA. — SOME CONTRASTS OF TWENTY-FIVE YEARS.

BY REV. HENRY C. HASKELL, SAMOKOV, BULGARIA.

In returning, after an absence of over fifteen years, to the missionary work here in the section where my missionary life began twenty-five years ago, I am strongly impressed with some contrasts between the condition of things then and now.

I. Political Changes. — These were the first to attract our attention in coming into the country. During the ten years we were here before, Bulgaria was a component part of European Turkey, as she had been since 1389. All government officials, from the soldiers to the guard-houses who sold us cups of coffee and looked at our traveling papers, to the highest rulers in the land, were Turks. True, the Bulgarians were discontented, but they did not consider it prudent to make any outward display of their feelings. In fact, they were living under great and poorly resisted temptation to hypocrisy in all their dealings with that government.

We find them now a self-governing, though not an independent people, with no Turkish officials in all the land. Sofia, our first missionary home and the present capital of the nation, may be taken as a fair representative of all this change. In 1863 it might have been called a huge, unsightly village, its buildings mostly plastered with mud, and its streets much of the time thickly carpeted with the same, though on the great postal route from Constantinople to Vienna, wretched wagon-roads were the only means of approach on any side. Now government buildings and hotels are such as would do credit to the capital of any nation of similar grade in Europe. The open space in front of the prince's residence has been made into a finely shaded park, and the surrounding streets are carefully cleaned each morning. The city is connected by railroad with Constantinople, with the exception of fifty miles, and there is hope that this link will be finished this year, thus making connection with Nisch, Belgrade, and western Europe.

Turning now to the missionary work, we find contrasts in some respects no less marked.

II. Mission Schools. — In December, 1862, we found a boys' school of seven or eight pupils taught by one of the missionaries in his private house in Philipoppolis. All were receiving board, rent, and tuition free. None were from Protestant families and none gave good evidence of personal piety. A young Bohemian woman who had been for a year and a half in the family of the missionary at Philipoppolis, went at that time to Eski Zaghra to begin a girls' school in the private house of the missionary there. That school was begun as a free school for girls from families of no religious sympathy with us, and for some years was patronized mainly by that class of people.

Now we find the boys' school expanded into the Collegiate and Theological Institute in this city, with its own large and finely arranged and equipped school building, having rooms for fifty students, and all filled. About one half these students are church members, and many others are from families in sympathy with the truth, from all parts of our field. The school has a course of study

arranged for six years, giving those who go through it an education in preparation for the ministry fully as much in advance of that of their audiences as is the education of the graduates of our colleges and seminaries in America. This school takes a large part of the time of three missionaries, and the entire time of two Bulgarian teachers, graduates of a few years ago.

A new building for industrial training, with rooms for carpenters' and cabinet-makers' work, printing, etc., is nearly completed. Fifteen of these fifty students are free, and from the rest over $1,600 a year are received towards expenses.

The girls' boarding school is also located in this city, and occupies its own building; one as well adapted for its purposes as is the one for young men just spoken of. It has two American and three Bulgarian teachers and some forty boarding, and in the primary department thirty day, pupils, from whom $1,000 a year are received for board and tuition. The girls in the boarding department are from all parts of our field except southern Macedonia, mostly from Protestant families, and many of them give good evidence of Christian character. The work done by the Bible-women, and the influence exerted by Christian wives and mothers who have studied in this school, is an invaluable element in the evangelization of this people. A girls' school is also in successful operation in Monastir, the new station in Macedonia.

III. Stations, Out-stations, and Churches. — When we first came to the work we found missionaries stationed at Philipoppolis, Eski Zaghra, and Sofia, using the Bulgarian language. For over five years we were but four missionary families at these three stations. No place was occupied as an out-station. No church was formed for some eight years after we came, and at the time of our coming no real follower of Jesus was known in all our field. The regular hearers of the Word twenty-five years ago were extremely few, and they met in private houses. In Philipoppolis they consisted of the boys of the school, with three or four others. In Eski Zaghra, of about the same number, minus the school; while in Sofia it was impossible to get any regular hearers. In fact, we were looked upon with all the suspicion and opposition with which a company of Jesuit missionaries working among the families attending Protestant churches in Boston, Cleveland, or Chicago would be regarded.

We now find some changes in the location of stations. The old Sofia field is worked from Samokov as a centre. The Eski Zaghra and Philipoppolis fields, since the almost entire destruction of the former city in the Russo-Turkish war, have been worked from Philipoppolis; while Monastir, some hundred miles northwest of Salonica, has been occupied for reaching the large Bulgarian population throughout Macedonia. These three stations are occupied by eight missionary families besides the three single ladies connected with the girls' schools.

Aside from these central stations, regular preaching services, weekly, fortnightly, or monthly, are held in some twenty-six out-stations; in some of which the audiences and the church members far outnumber those at the stations. For example, the church here in Samokov has fifty-two resident members, and an average congregation of 169; while the church in Bansko has 154 members and an average audience of 240. The church at Philipoppolis had last year less than 40 members and an average congregation of 160; while that in Yamboul had

51 members with audiences of 140. In the three stations and their outstations there are eight organized churches with three or four more soon to be formed; sixteen Bulgarian preachers in service, five of them ordained, thirteen church buildings, a church membership of about six hundred, and regular congregations, numbering over 1,600.

IV. Christian Literature. — Another great contrast is in the diffusion of the Scriptures and other Christian literature among the people. In the first part of 1863 a very imperfect edition of the New Testament, translated from the old Slavic, was in circulation, together with an edition of the Psalms and one of the Old Testament as far as the end of Job, translated by Dr. Riggs and his associates. There were also a few other religious books, with a number of tracts, but no religious paper had been started.

During all these years this religious literature has been constantly increasing. The first bound copy of the Bulgarian Bible with its New Testament revised was brought to the first annual meeting of the European Turkey Mission in 1871. Many different editions of the whole and of parts of the Scriptures have since been sold, a Commentary on Matthew, Bible Dictionary, "Evidences of Christianity," short "Introductions to the Old and New Testaments," with perhaps thirty other books — many of them small — and forty or fifty tracts, have been prepared. The last edition of the Bulgarian hymn-book has over 250 hymns and chants; while the *Zornitza*, our Christian newspaper, has been published over twenty years, and has now a circulation of 3,862 copies in its weekly edition and of 2,600 in its monthly edition. Six colporters spend their whole time in scattering these Bibles and Christian books, visiting unoccupied towns and villages, finding out those who are interested in the truth, and doing the general service of pioneers in the missionary work.

It should be borne in mind that during the period under review there have been throughout all this region unusual obstacles to the work, arising from war and civil commotions. First came the horrible butcheries in Batak and other places in 1876, followed by the Russo-Turkish war in 1877, causing an almost entire suspension of the evangelistic work for a year. The revolution in East Roumelia in 1886, and the short war which followed between Servia and Bulgaria, of course, opposed distracting influence to the labors of missionaries. Yet considering the results already accomplished, the preliminary work done, and the present standing of Christ's cause and his laborers in the eyes of the Bulgarians as a people, as indicated by the schools, the congregations, and the readers of the printed truth, is there not reason to "thank God and take courage"?

THE MISSIONS OF THE AMERICAN BOARD IN ASIATIC TURKEY. — 1831–87. A CONDENSED SKETCH.

BY REV. EDWIN E. BLISS, D.D., OF CONSTANTINOPLE.

The Country. — Of the three missions of the American Board of Commissioners for Foreign Missions which form the subject of the present sketch, that to Western Turkey occupies the region formerly constituting the Roman

provinces of Pontus Bithynia, Paphlagonia, Galatia, Cappadocia, Phrygia, Lycaonia, Mysia, Asia, and Troas; that to Central Turkey is in Ancient Cilicia, and that to Eastern Turkey in Armenia and Mesopotamia. The greater part of the whole region is made up of tablelands, having an average elevation above the level of the sea of three thousand feet, which rises to forty-five hundred in Armenia. Through these tablelands pass various mountain ranges, the principal of which and forming the basis of the mountain system are the Taurus and the Anti-Taurus Mountains, the first from ten to twelve thousand feet high, extending eastward along the shores of the Mediterranean and reaching into the interior; the second almost parallel to it on the north.

In Eastern Turkey the principal rivers are the Tigris and the Euphrates, emptying into the Persian Gulf. In Western Turkey are the Iris (the *Yeshil Irmak*), the Halys (the *Kizil Irmak*), the Sakkariah, emptying into the Black Sea, and the Hermus and Meander, emptying into the Mediterranean.

Climate and Products. — The climate varies according to latitude, elevation, and exposure, ranging from the heat and dryness of regions south of the Taurus and the Mesopotamia Plain, to the cool summers and severe winters of Armenia and other elevated regions. On the whole, the country is poorly supplied with water, for want of which many of the high plains are almost barren. Valleys and places where irrigation is possible are fertile. The mountain slopes afford good pasturage for numerous herds and flocks. Formerly the country was more fertile, but six centuries of war have almost stripped it of trees, and greatly diminished its water-supplies. The forests are few, but the beech, the oak, and the pine tree are found to a limited extent, and, where they are cultivated, the cypress, poplar, sycamore, mulberry, olive, fig, lemon, pomegranate, apple, peach, and plum. The principal productions are wheat, barley, rice, cotton, tobacco, maize, hemp, and flax. The grape-vine abounds in some parts, as do different kinds of melons.

Area and Population. — In 1820 the Turkish Empire included within its boundaries, as it still does at least nominally, large portions of Europe, Asia, and Africa, all bordering on the Mediterranean Sea, and estimated to cover more than two millions of square miles, and to have a population of forty millions. This area and this population have since, as the result of numerous wars, been much diminished. Large provinces, Greece, Servia, Roumania, and Bulgaria, have become independent, or, as in the case of Bulgaria, acknowledge only a nominal connection with the empire, while Egypt and other African provinces pay an annual tribute to the Sultan as their sovereign, but practically are self-governing. The empire, including all its dependencies, may now, according to the Statesman's Year Book, be regarded as covering 1,263,542 square miles, and as having a population of 33,268,361; an area equal to about one third that of the United States, including States and Territories, and a population equal to a little more than one half that of those States and Territories. The provinces under the *immediate* control of the Sultan measure 793,000 square miles and have a population, in the absence of an accurate census, supposed to be nearly twenty-one millions.

Of these twenty-one millions of the immediate subjects of the Turkish Empire, about fifteen millions are Mohammedan in their religion; a large proportion of the remaining six millions profess Christianity in various forms. Within this general

division there is a large diversity of race and language, making up a most heterogeneous population. The large proportion of the Mohammedans are Ottoman Turks, found for the most part in the northern part of the empire; next are the Arabs, restricted principally to Syria, Arabia, and the African provinces; then the Koords, in the eastern and central portions of Asia Minor; and then the Albanians in European Turkey, about two thirds of whom are Moslems and the remaining one third Christians. Along with these are Turcomans, Tartars, and Gypsies, and also a large number of Circassians, — immigrants from Russia, — with Yezidees and Druses and other semi-pagan tribes.

The Christian population is made up largely of Armenians, numbering about two and a half million, and having their home in the northeastern portion of the empire, but found also throughout Asia Minor; of Greeks, some two million in number, and found along the northeastern shore of the Mediterranean and on the adjacent islands; then Bulgarians, Syrians, Nestorians, Chaldæans, and Maronites. In many parts of the empire, and especially in the large seaport towns, are found a good many Jews.

This mingling of races and religions is found to such an extent in Turkey, that even in small cities and towns there are frequently to be found three or four distinct races, each with its own language, its own religious and social peculiarities, living on together generation after generation, never commingling beyond the necessities of business relations. These are carried on in the Turkish language, which each man learns to an extent in addition to his own race-tongue used in the family. There are places with a homogeneous population, Turkish, Armenian, or Greek, but the mingling of races without fusion is characteristic of the country.

The Turks. — The Turks came originally from the high plateau of Central Asia, having China for its eastern border. They have been known in history under various names, as Mongolians, Scythians, and Tartars. Chinese annals, dating back to before the Christian era, speak of a powerful people threatening their empire from the west, calling them *Hiong-nee* (vile slaves), and also afterward *Thiukiu*, or Turks. Numerous tribes of Turanian stock, using dialects akin to the Turkish, and some of them professing Buddhism, are still found widely scattered in that region. In early times the tide of emigration and conquest, forced back from China, poured towards the west, as early as the fifth and sixth centuries of the Christian era. Turkish tribes became known in Europe from their connection with the Greek and Roman Empire at Constantinople. Advancing slowly, with great hordes of cattle, through the vast region now bearing the name Turkistan, some of these Turkish tribes entered Persia, and there encountering the Saracens (Mohammedans coming from Arabia), they themselves in the tenth century embraced the religion of Mohammed and became from that time its zealous propagators. One of these tribes, called Seljuk, from the first known chief of the tribe, moving on by a southern route through Bagdad, established a kingdom which at one time extended from the borders of China to the shores of the Mediterranean. For 224 years (1075–1299 A.D.) it had for its capital Konia (the ancient Iconium) and waged frequent wars with the Crusaders and the Greeks of Constantinople. When this Seljukian Turkish Empire began to wane, other Turkish tribes, advancing by a more northern route from the pro-

lific hive in Central Asia, by the Caspian and Aral Seas and through Armenia, completely subverted the dominion of the Seljukians and established in its stead that of the Ottoman Turks, so called from Othman, their chief. Under him and his successors this new Turkish power extended into Europe, even to the walls of Vienna, and in its reflux wave captured Constantinople in the 857th year of the Mohammedan Hegira, and the 1453d year of the Christian era. Since that time these Ottoman Turks have ruled the land. They assume to themselves as Mohammedans and conquerors all the higher offices of government, and designating the Christian part of the population as *rayahs* (subjects), compel them to pay special taxes, but exempt them from military duty. These Osmanli-Turks, through the change of climate and habits of life resulting from removal from Central Asia to Asia Minor, and from the introduction of so many Circassian women into their harems, now present a physical type quite different from that still found among the Turkish tribes in their original home.

Other Races. — The Armenians are descendants of a people whose home was the mountainous region in the vicinity of Mount Ararat. They once constituted a powerful kingdom, covering a good part of Asia Minor and extending even to the ancient province of Cilicia on the Mediterranean Sea. Though subject through much of their history to foreign rule, they have all along kept themselves as distinct as the Jews from all commingling with other races. Accepting Christianity in the fourth century, they have always maintained that profession, though subjected in consequence, in common with other Christian nationalities, to much injurious treatment at the hands of their Mohammedan rulers. The Arabs, the Greeks, the Albanians, and the Koords are probably descendants more or less directly from the races which anciently occupied the regions where these nationalities are now found.

The Government. — This is an absolute monarchy, the supreme authority being in the hands of the Sultan, who bears the title of *padishah* (king of kings), and claims to be caliph also, or head of the Mohammedan religion. The oldest male member of the royal family succeeds to the throne in case of a vacancy. The Sultan has ministers in various departments, appointed by himself, whose counsel he seeks but often overrules. The head minister of religion is called the *Sheik ul Islam* and is the supreme interpreter of the sacred law. The highest minister in the civil service is called the Grand Vizier, or *Sadrazam* (the occupier of the highest seat), corresponding to the Prime Minister in other governments. After him comes the Minister for Foreign Affairs, the Minister for the Interior, for War, for the Navy, etc. All unite to constitute the Grand Council of the empire, and are designated by the Sultan as his *viziers*, or representatives. Religious and judicial magnates of different ranks bear the general title of *ulema* (learned men) and have as their head the *Sheik ul Islam*. For them the book of the law is the Koran. Of late years the French code of laws and methods of procedure by commissions are coming into use in place of what is called the *sheriat*, or ancient sacred law. The empire is divided into provinces called *vilayets*, over which governors, called *valis*, are appointed by the Sultan and have provincial councils to assist in the administration. Provinces are divided and subdivided, each district having its own local government subject to the one above it. In some parts of the empire Christians are admitted to positions on

various councils, but controlling authority is always retained in the hands of Mohammedans. The various Christian communities have each its own national organization to which the supreme government accords limited authority and privileges, subordinate to itself, and constituting an intricate system, wheels within wheels, of civil and ecclesiastical administration.

MISSIONARY WORK.

The missionary work of the American Board of Commissioners for Foreign Missions in Turkey began in 1820. Pliny Fisk and Levi Parsons were appointed in 1818 to labor in Palestine, but did not leave America till the close of 1819, and reached Smyrna only in 1820. From that place Mr. Parsons went on alone to Jerusalem in 1821, but was soon obliged on account of illness to retire; and he died at Alexandria in Egypt, February, 10, 1822, his associate, Mr. Fisk, being with him at the time. The next year the Rev. Jonas King joined Mr. Fisk, and the two proceeded to Palestine.

The missionary work of the American Board in the parts of Turkey under consideration in this sketch began at Constantinople on the arrival there in 1831 of Rev. William Goodell. It had been preceded since 1822 by the publication in Malta in various languages of portions of the Bible and other books for schools and for religious reading. There had been also as early as 1826 some efforts in the line of schools for Greeks at Smyrna. The previous year (1830) Messrs. Smith and Dwight had made an extensive tour of observation and research through Asia Minor, Armenia, and Persia, reaching Constantinople on their return a little after Mr. Goodell's arrival there.

First Period. — The first period in the history of the mission thus established, extending from 1831 to 1846, may be called the period of preparation. During this period five stations were successively formed: Constantinople in 1831; Smyrna, 1833; Broosa, 1834; Trebizond, 1836, and Erzroom, 1839. At first the missionaries were mainly occupied in the study of the languages of the country, making the acquaintance of the people and establishing schools as opportunity offered and teachers could be secured. Subsequently as they acquired the ability they secured the translation of the Bible into the spoken languages of the country, with the preparation, publication, and circulation of religious books and tracts, and of textbooks for schools, at the same time preaching the gospel as their tongues were loosened to individuals and small audiences. They had been instructed to regard themselves as missionaries to all the people of Turkey, but soon discovered that the door of access most widely opened was that to the Armenians, and accordingly devoted their labors for many years mainly to that people. It was, however, no part of their scheme to labor to bring about any secession from the Armenian Church, but simply to secure a reformation within the Church from the serious errors in doctrine and practice which had crept in during long years of ignorance.

Their hopes in this respect were disappointed. The ecclesiastics and other leaders among the Armenians, seeing after awhile that those brought under missionary influence began to forsake the confessional, neglected to pray to the saints, abandoned the use of pictures in worship, and appealed to the testimony of the Word of God on all questions of doctrine, set themselves to the work of opposing the missionaries and of persecuting all who yielded to their influence.

This persecution began in 1839 and continued with varying degrees of severity for years. This was a period of great religious interest in the intercourse between the missionaries and the gospel brethren, as those were called who favored the new views. The Christian experience of many of the latter was very remarkable; the persecution suffered often seeming to stimulate rather than repress their spiritual life. Allusion has already been made to the authority accorded by the Turkish government to the different national organizations among the Christians. Availing themselves of this authority the ecclesiastics and other chiefs of the Armenian community inflicted all manner of hardship upon the gospel men. They were bastinadoed, thrown into prison, fined, put out of employment, deprived of permits to trade, or sent into exile. The ecclesiastics had but to denounce a man as an unruly member of their flock, disobedient to their orders, when the Turks would deliver him into their hands, giving their own police orders to punish the offender. Then, too, the anathemas hurled in the churches against the heretics, as they were called, made them outlaws. No one in the Armenian community might give them salutations or sell them even the necessaries of life. Of course they were deprived of all church privileges and in case of death were cast out to the burial of dogs.

Rejected thus from their own national Church, the gospel brethren naturally sought a church organization for themselves in which they and their children could enjoy the ordinances of the gospel. The aid of the missionaries was invoked in this matter, and was granted, for it was obvious that it was impossible for the excommunicated brethren to return to the national Church except by subscribing to doctrines and conforming to rites that would violate their consciences. At the request, therefore, of the native converts a plan of church organization, including a simple creed and covenant, was prepared by the missionaries, and, having been examined and accepted by the native brethren, on its basis forty individuals, including three females, united in forming (July 1, 1846) the first Evangelical Armenian Church of Constantinople. They chose one of their number named Apisoghom Hatchadoorian to be their pastor, who was ordained to that office during the following week. Churches on the same basis were formed during the summer at Nicomedia and Adabazar in the neighborhood of Constantinople, and in the autumn at Trebizond on the Black Sea. This may be regarded as the termination of the first period of the work in this part of Turkey, during which, in connection with preparations for larger operations, the gospel had been already extensively preached in the vicinity of Constantinople, and to some extent in more distant places. The zeal of the native converts and the evidence they gave of the power of the truth upon their hearts, their cheerful endurance of the persecutions laid upon them, attracted the attention of many and brought numbers to the places where the missionaries preached, and thus laid deep foundations for work in the future.

[To be continued.]

Letters from the Missions.

East Central African Mission.

A CLOUDED PROSPECT AT KAMBINI.

Mr. Richards, of Mongwe, reports that on returning from Natal he finds all matters at his station in fine condition and the religious work well kept up by the native laborers, and that he is now busily engaged in printing an edition of five hundred copies of the first twelve chapters of Matthew's Gospel.

Mr. Ousley, of Kambini, is much tried by the prevalence of intemperance. The Portuguese have taught the natives how to distill rum and, as the apparatus is cheap, each kraal has its still. Even those who have heretofore attended the Christian services have fallen a prey to this vice, and at present the attendance at these services is small. A murder has recently taken place at Kambini, but no attention was paid to the crime and no adequate punishment was given the criminal. Yet Mr. Ousley expresses the hope that this is the darkness which precedes the dawn. He wrote February 7: —

"Now that the people, undoubtedly, are beginning to understand our business here, we are convinced that the school should be conducted on its own merits, offering no extra inducements to those who attend. Those who come solely through a mercenary spirit are not likely to secure any real benefit from any religious teaching. We have noticed the desire, on the part of a number of the pupils, to absent themselves from the religious part of the schoolwork. One would not suspect small children of such a spirit, but we have noticed it too prominently of late to continue to offer a little work to those who come regularly to school, whereby they may earn a wrap or garment, at the close of school.

"As yet very few appreciate the value of clothes, even after they have secured them. We naturally thought that the parents of the children would be glad to have us furnish their children with work sufficient to earn something to wear. But it is the reverse. They prefer, seemingly, to have their children about them in an almost nude condition, rather than that they secure garments or wraps, by working for them. In view of our desire to help them get something to cover their bodies, we have required of our scholars only three full hours' work per day for five days, which is the equivalent to about one fourth or one fifth of the market value of such articles in this part of the world. To our surprise and disappointment the parents of some of the children ceased to come to our services, as also to the school exercises, and their excuse is that we have not given them any clothes or anything to eat for coming. One in a hundred of the girls and the women would not wear clothes if given outright to them. And the men who really desire clothes can generally find a way to buy them from the traders.

"I have made inquiry of a number of men, at different times and places, as to the extent of territory in which Sheetswa is the predominant dialect. There is no large tract of territory of which one can say all the natives speak only Sheetswa or Gitonga or Shilengi; that is, it cannot be asserted that either dialect prevails to the entire exclusion of the other two. Hence the difficulty of ascertaining the number of people who may speak the prevailing dialect in any given territory, unless a census is taken with this point in mind. To illustrate, we find in the Kambini district three dialects, Sheetswa (which predominates), Shilengi, and Gitonga — people of other tribes who have come from other parts. The Sheetswa is spoken, or is the prevailing dialect, over a wide and rather long stretch of country; the natives say from the Limpopo on the south to and beyond the Sabi on the north, and in the Makwakwa country west of us."

West Central African Mission.

THE NATIVES IMPRESSED.

In our last number we reported that Mr. and Mrs. Sanders and Mr. Currie had come to Benguella, and that Mr. and Mrs. Fay were alone at Bihé. Before leaving for the United States, Mr. Walter reported that the school begun by Mrs. Walter at Benguella numbered some twenty lads, large and small, who with other children came to the mission-house on Sabbath mornings and Thursday evenings for scriptural lessons and for singing. These hymns which are sung are so attractive to the natives, that in a Portuguese school of the town, having about forty pupils, the sessions are opened and closed by using these same Christian hymns.

Mr. Currie reports that there are rumors current in circles fairly well informed that a Portuguese official has received a government grant with the view of settling a colony in Bihé, and that there is already an engineer in Caconda, sent by the government, planning for a railroad from some point on the coast to Bihé.

In a letter written before Mr. Currie came to the coast, and referring to explorations he had made into the region east of Bailundu, he says: —

"An effort has been made in almost every place visited to sow some seeds of gospel truth. Many people have thus heard for the first time about Jesus and his love. Many have learned that there are white men in the country who seek to do them good and not evil. One of my boys, while on a journey for the first time, took his stand for Christ; and he has since shown that he was in earnest about what he then did. One of the men, on my last trip, refused to drink beer when it was presented to the carriers, and attended worship every night. Two others attended worship regularly, and frequently lingered, after the exercises were over, to ask questions about what they had heard. Often, while on the march, I could hear some of the men trying to sing the hymns they had heard us sing at worship. In one place, almost seven days' journey from here, I found that some of the people, while on their way to the *ombala*, had stopped at our schoolhouse and learned a few truths from the preaching of one of the brethren, which they carried back to their own village and made known to others. These are small items, but they all have a bearing on the future of our work; and while we look for a large crop from bountiful sowing, it is not impossible to get a good plant from a single mustard seed."

BAILUNDU. — ATTRACTIVE PEOPLE.

From Bailundu Mr. Stover writes that the Portuguese *pádre* is acting in a very friendly way, sending regularly to the mission milk from his cows. From Dr. Webster's letter, dated February 25, we have the following extracts: —

"You will be interested to hear that we are trying our hand at school teaching. Yesterday we finished the fifth week. I can hardly believe it is so long since we began, so absorbing is the work. And when I see what the scholars have accomplished under such unfavorable circumstances, I am surprised again. With a teacher who could understand and speak their language perfectly and with appliances for school teaching, such as are enjoyed by the young people of America, I am sure these natives would make the most surprising progress.

"The fact that the language is a natural one, and that even those very young in years use the best grammatical constructions in their speech, and pronounce correctly, and with ease, the long and difficult words, accounts for their success in learning the written language.

"And yet on the other hand one is often almost discouraged in trying to teach them certain things; as, for instance, the use of punctuation in reading. We have no names for punctuation marks, and the difficulty of making them comprehend abstract ideas makes it almost impossible to explain the subject to them. The need of printed matter in the school is great. Two of the boys are already beyond the primer, so recently completed,

and at least two more will be beyond it very soon.

"Mrs. Webster has a large class of girls who seem interested to learn, but it seems hard work to get them started. But patient effort will accomplish something, and she is courageous and will succeed at last, if her strength holds out. School hours from 1.30 to 4.30 P.M. I shall begin to work on the frame of our new house in a few days. For although things seemed to move very slowly at first, I can now see that there is a good prospect of being able to finish our house during the dry season.

"I cannot help speaking in strong terms of the growth in grace that these young people are making. I believe every passing day leaves them more firmly rooted and grounded in the truth. I never took more pleasure in associating with human beings in any place than I do now with these young Christians. Our daily prayer and effort is that we may so conduct our lives as to be a help to them and not a hindrance or stumbling-block. We like the country, climate, and people, and it is a never-failing joy to us that we are permitted to have a part in this the Lord's own work. You will be glad to hear of the good health that the mission, as a whole, can now report. I say good health, and in this connection you understand the implied modifications of the adjective. We all have aches and pains the same as our friends across the ocean, but no sickness worthy of mention for a long time. This is a good report for six months, considering the sad bereavements our Baptist brethren and neighbors on the Congo have suffered."

BIHE. — STEDFASTNESS.

Mr. Fay writes from Bihé, February 11: —

"Although we are here alone, yet a part of the work is kept up. My wife succeeds finely with the school, in view of her short time here. The school keeps about the same, even though some of the most promising girls, who attended while Mrs. Sanders was teaching, are off 'on a strike.' We do not know why they have turned back, and hope they may return soon. We now have in our family fifteen boys and two girls, thus bringing them more under our influence. Our services are kept up about the same. At prayers for the boys some evenings as many as forty or fifty come from the village, but this is only two or three evenings in the week. The Sunday morning service is quite well attended for a beginning. Often we have twenty-five or thirty, and I think that number will increase as the people get accustomed to coming.

"A few weeks ago I began a service in the afternoon and have not had less than thirty, I think, and once about sixty. We plod on, hoping and praying for an outpouring of the Spirit upon us and our work. We need all the prayers of the Lord's people at this time. The needs of the work overburden us, and we cannot do half that presses upon us. Alone in the medical line I have as many patients as many a doctor well worked into practice.

"In all the work and weariness our Christian boys give us much pleasure and encouragement, although, sometimes, they give us anxiety. They seem to try hard to do just what they think is right, and to overcome some of the old habits, when they realize that they are not right. We rarely speak outright of their faults, but expound the Word as to how they should live, and it is surprising to see how readily they change. It would do your heart good to hear them pray in their prayer-meetings. Their deep confessions of sins, not in general, but in particulars, show us how deeply the Spirit has touched them, and I truly believe He is teaching them."

European Turkey Mission.

THE COLLEGIATE AND THEOLOGICAL INSTITUTE.

DR. HOUSE, who during a needed vacation has visited the mission at Prague

and returned to Samokov, writes from the latter place, March 10: —

"Looking at the work in the Collegiate and Theological Institute, from some points of view at least, this year may be called the most remarkable in the history of the institution. The number of scholars, which is one third more than last year, and at least twice as many as the average of several years past, is certainly encouraging. It shows an increasing appreciation of the work we are trying to do in this institution. It is a distinctively evangelical institution, and religious instruction and influences are made prominent everywhere, and yet many outside of our Protestant communities desire to send their boys to us. One of our Bulgarian preachers wrote me a letter some time since in which, while speaking of the corruption and infidelity on every side, he said: 'The eyes of our nation are turned to you.' Now this is perhaps altogether too large a statement, and yet there seems to be this grain of truth in it, that many of the people are becoming tired of the corruptions and blatant infidelity on every side, and are looking around for relief. It is not unnatural that some of these people should look to us.

"This large number of students is also significant of the growth of evangelical Protestant communities. The large majority of our students are avowed Protestants, and some of them are of the second generation of Protestants. This marks an epoch in the history of our institution and mission.

"The increase in money receipts is largely due, undoubtedly, to the establishment of the Industrial Department. Students who have but little money can, by helping out that little with remunerative work, carry themselves through the school year, sometimes, it is true, with difficulty, but always with self-respect."

Dr. House speaks warmly of the work accomplished in the Industrial Department specially under the care of Dr. Kingsbury, the new building for which is situated at the rear of the main building, where a small stream furnishes water-power for the workshop. The students during the hours of work form a busy and interesting sight. Of the spiritual interests of the school, Dr. House says: —

"These claim and have our greatest interest and efforts. The first term of the current year was discouraging in this respect. But the day of prayer for colleges was observed by both schools, and was of solemn interest to us. We sincerely hope that several, perhaps many, of the boys took a decided stand for Christ on that day. The sermon in the morning was by Mr. Haskell. The afternoon prayer-meeting was one of remarkable interest, and many confessions of sin seemed hearty, and hopeful for the spiritual interests of those who made them. Almost, or quite, every one who had not been supposed to be a Christian before this, rose as expressing a decision to live for Christ. While we have been disappointed in not seeing the interest enlarge and spread to the church and city, yet we can but rejoice that both schools have had this shower of grace."

Western Turkey Mission.

SMYRNA-GREEK EVANGELICAL ALLIANCE.

Dr. Constantine in the early part of the year was absent on a preaching tour, visiting a great number of towns and villages where the Greeks reside. He was absent forty-eight days, and preached thirty times, besides holding many inquiry-meetings; and he reports having had a rich harvest of souls. In a letter written on his return to Smyrna he speaks of the annual meeting of the Greek Evangelical Alliance, which has had a prosperous year. All its receipts are given to the support of local preachers and teachers. At the three stations, Bindere, Manisa, and Smyrna, there has been much persecution, yet continued prosperity. Of the work at Smyrna, in the Evangelical Hall, Dr. Constantine writes: —

"I am happy to say that this hall has been open, except a short time, and the gospel has been preached and will be

preached till the thirteenth of April, when the rent expires. For eight years the blessed gospel has been preached in this hall both on Sundays and weekdays by sermon, lecture, and the magic-lantern, to crowded audiences, crowded often almost to suffocation. The audiences have been made up of all classes of people, educated and ignorant, rich and poor, of both sexes, young and old, from the city, from the interior, and from the islands. The last day alone can reveal its widespread influence for Christ. If we take two hundred as the average attendance, we have reached in eight years as many as one hundred thousand people, equal to the number of the whole Greek population in this city.

"The influence of this work has been both direct and indirect. A Greek evangelical church has been formed, and the Greek Evangelical Alliance, uniting the Manisa and Bindere brethren with Smyrna, and by aid of the American Board, maintains three preachers, in three different towns, and three schools, to which a fourth post has now been added, while other places are waiting to unite. The pecuniary transactions of the Alliance for 1887 reached to 700 liras, of which 222 were contributed by the American Board. Its indirect influence is seen in the preaching, and that, too, of a practical character, that has been introduced in the Greek churches; also, in the formation of a society that has been maintaining a regular preacher, who holds services twice every Sunday during the whole year. There is more preaching in the churches here and more Bible teaching in the schools than there is in any other section in the East. Many Bibles and religious books have been sold; religious talks held in the family, the office, the shop, the coffee-room, and other public places; and there are many who approve and recommend our work who do not attend our services. God be praised for all he has allowed us to do for Jesus through this hall. The services at the church have been well attended through the year. The persecution has toned up the character of the Christian people and added sixteen persons to the church by profession, while four more are waiting to be added at the next communion.

"The woman's branch has contributed in all the sum of forty-six liras, while five of its members have gone to distant posts to teach and to help in Christ's work."

OUT-STATIONS OF MARSOVAN.

Mr. Riggs sends an account of a rough winter's journey through Pontus and Paphlagonia, from which we are able to give only the report of the spiritual work: —

"This trip was peculiar in my experience for the number of times that I had occasion to administer the church ordinances, and the number of persons who were waiting for an opportunity to unite with the church. On four of the five Sabbaths embraced in my tour I held such services, the fifth being spent in Ordoo, beyond the bounds of our field, where, however, I enjoyed a delightful visit with the warm-hearted Greek brethren, and I had deeply interesting Sabbath services.

"My first Sabbath was spent in Ala Cham, fifty-four miles to the northwest of Samsoun. The enlightened Greeks here have recently been subjected to very severe persecution; but it has, as is so often the case, only intensified the devotion of the believers and attracted increased interest and attention from outsiders. A communion season of rare tenderness and pathos was the occasion for six persons to profess their faith in Christ, under circumstances where such profession involved no small degree of probable self-denial. This little group, in connection with the seven others previously received, form a large majority of the adult Protestants in the place; and it is unique in this respect, that, as in the apostolic days, a person's outward acceptance of the truth is taken as presumptive evidence of a change of heart. There was an effort on the part of the opposers to have their persecutions culminate at the time of my visit; and a plot was laid to carry off and marry by force a young woman, one of those received to the church, her own father, a priest, and

her mother conniving at it. But it was frustrated by the girl herself bravely refusing to leave the house, even though a policeman attempted to arrest and take her before the government.

"The next out-station visited was Fatsa, on the Black Sea coast, east of Samsoun. In the three years since my last visit to this place great progress has been made. The brethren have increased from half a dozen to fifty-one, and on this occasion nine persons were received to church membership. The administration of the ordinances of the Lord's Supper and baptism attracted great attention, as it was the first time these services, according to our simple rites, had taken place in the town. The impression made seems to have been very favorable, though the building and its furnishings were peculiarly rough and unecclesiastical looking, and a plain glass tumbler and china plate and bowl had to serve in place of sacred vessels of massive plate. The people here are all Greeks, but they are much attached to their young preacher, who is an Armenian and a member of our last theological class, that graduated in Marsovan last October. . . . After spending a couple of days at Unieh, where also we had an interesting baptismal service, I spent the next Sabbath in Samsoun, our seaport. Full as this town is of the corrupt influences so common in such localities, we have yet a most promising work there and a charming example of the harmony and affectionate coöperation of different nationalities in Christian effort. Morning and afternoon the neat little chapel was crowded with very intelligent and attentive audiences. In the solemn morning service we celebrated the Lord's Supper, and seven persons stood up publicly to profess their love for Christ in the presence of their former companions in sin. In the afternoon the little ones were brought for baptism, and many hearts were touched at the beautiful scene.

"The next Sabbath found me in Kastamouni, the capital of a large province lying to the northwest of Marsovan. The story of the work here is a romantic one, the chief opposer of its progress being no less a person than the governor-general himself, an ex-prime minister and a man of great power. He still refuses to recognize the preacher or his congregation, but has recently, for the most part, withdrawn the police, who used to form a cordon about the house at the time for Sabbath services. Despite the fear of spies and police, over ninety persons gathered for worship in a large upper room, where we commemorated the Lord's death with the few faithful souls, who have endured much tribulation."

Central Turkey Mission.

THE FAMINE.

ACCOUNTS received from various sections of Central Turkey indicate that while some are finding work, and so are able to support themselves, in other sections the distress is still great. The following letter from Mr. Montgomery, dated Adana, March 31, has reached us by way of Constantinople: —

"I have just been making a tour to the east side of our plain, to the towns of Uzerly, Chorkmerzmen, and Osmania, and home by Missis. Much of the plain in that direction is strewed with the carcasses of dead sheep and Angora goats, sometimes as many as fifty on a half-acre. Hundreds of thousands of them have perished for want of food. It is said that ninety-five per cent. of all the cattle on the plain have died.

"At Uzerly and Chorkmerzmen are about three hundred people calling themselves Protestants, and most of them have become so this year. I made careful inquiries of our preacher there as to the reason of their coming. He says that before any money was given him for the relief of sufferers, thirty-three houses sent word to him (he was living in another village) that they had become Protestants, and that of their own accord, without his prompting, they went to the government and enrolled themselves as such. The way once open, others soon joined them. He says that until the order forbidding

the general relief, he gave whatever was given without distinction of sect, and that he has done what he could to hinder any coming simply for relief. I have talked with very many of the new Protestants in the villages and here, and all declare that they became Protestants because convinced of the truth, and not to get more aid. Some of them, because receiving aid from Protestant sources, came to the church to hear what the Protestants preached, and became convinced thus. It is hard, however, to resist the feeling that some of them were shrewd enough to foresee help from the ever-helpful Protestants, and so were led to cast in their lot with them. Two hundred and eighty people in these two villages are supported from the famine fund at a cost of eight Turkish liras per week. The rest of the poor get their living by begging from door to door and by eating boiled grass and roots. Some of them said that they could get along with boiled grass very well if they had salt for it, but this they have not.

"As the season advances the distress from want of food is becoming more general, especially throughout the Marash field. We were in hopes that by this time here in Adana there would be work for many of the poor. But thousands of poor folks from the north and east, having left their families '*with the Lord!*' as a pious Marash man said the other day, are pouring in here for work and are willing to work for their daily bread, so that wages are kept down to four and five cents per day, and men here with families are deprived of the means of earning anything for them. I hope the new grain will be ready for the sickle in about six weeks, and that then there will be a change.

"But our difficulties are not likely to end then. The pastor of the church in Shar in the Taurus Mountains, five days to the north of us, arrived yesterday, saying that the nearly two hundred families in his village had shared their provisions with each other and eaten up everything there is in the village, and now he has come here hoping for aid. I have already sent them over fifty liras. Their harvest will not be ripe until July. This will be the case in all the mountain villages, and until then I do not know what they are to do. When we began the relief work we planned only for Adana and vicinity, supposing that these mountain villages would get along without aid; but now their case is, if possible, worse than that of Adana. I sent fifty liras to Mr. Marden this week, seventy to Hadjin, twenty-three to Tashjy, fifteen to Gurumza, ten to Bagchejuk, ten to Kissennet, fifteen to Sis, fifteen to Yerabakanand, twenty to Chorkmerzmen. All but the last of these places are in the Kozan district of the Taurus mountains."

Madura Mission.

SIVAGUNGA. — A BIBLE-WOMAN. — CASTE.

MR. GUTTERSON writes of one of the out-stations of Mana Madura: —

"Sivagunga is the chief town of a great landed estate of some 2,800 square miles. It is a fertile tract and supports some 450,000 souls, yielding a revenue of nine lacs of rupees ($300,000), yet the petty prince who rules over it is so inefficient that he has been obliged to lease his province to a syndicate of English bankers for a term of twenty-two years. They will clear off all encumbrances, pay him a stipend, and realize a good profit. Such is English thrift. There are many such estates in southern India, and the majority of the petty chiefs who rule over them are rude men, with no enterprise except in sin, who content themselves with effectually wasting all their opportunities and hindering all civilization among their subjects.

"Mission work here is much hindered by the intrigues and corruptions of court-life. The palace is but a short distance from our schoolhouse, and as I sit at my dinner of rice and currie I can hear the gong striking the hours and a little later the deep boom of the evening gun.

"The Sivagunga Bible-woman gave me a long and interesting account of her work. Some of the women of the palace had called her to read the Bible to them, while another had asked her to pray in the

Christian manner. On going to the house of another she had found her engaged in worship. The idol was made of mud and stood near the door. 'Won't the next rain injure that god?' said the Bible-woman. 'Yes; but so I 've been taught to do, and I know of no better way; what is your way?' replies the woman. 'For a long time many of the high-caste Hindus have objected,' said the Bible-woman, 'to my teaching their wives to read, it being the custom to teach only the temple dancing-girls.' Such has been the state of society for generations; the idea of female education has been associated with the temple service, which was not that of a vestal. No wonder that civilization lags in the East. In England a woman takes a senior wrangler's prize in Greek, nor are American girls behind. In India men think it a disgrace to educate their daughters, and point with scorn to the life of those who have been taught to read.

"I had made preparations yesterday afternoon to hold a baptismal service; when the people began to assemble, I learned that the parents wished me to include their caste title in the name to be given. This I refused to do, consequently no service, and considerable feeling on the part of the parents, and a very animated discussion on all sides, the loud tones coming from the other side of the compound into my quiet study. It seems an absurdity to speak of 'their caste' as applying to Christians, when both by our standard as well as that of their Hindu neighbors, they have absolutely none, yet many of our people — yes, some of the best — are still in the bondage of caste. They have not come out into 'the liberty wherewith Christ hath made us free.'"

Ceylon Mission.

WELCOMING A RETURNING MISSIONARY.

Rev. Thomas S. Smith and family, after their visit in this country, reached Tillipally on the twelfth of February. Mr. Smith writes: —

"We had a most cordial welcome from all sections of the local community, the village headmen and leading heathen, as well as the native Christians and the pupils from the schools coming out half a mile with banners and mottoes and a band of native musicians to meet us and escort us home, where we found the gateway, and the drive thence to the house, and the front veranda, all decorated with garlands of flowers and leaves and appropriate mottoes. There was a stream of callers from the other stations for the next few days, and as nearly every one brought one or more limes or oranges or a comb or a cluster of plaintains, we soon had a superabundant supply of fruit. Nearly a bushel of oranges were brought in this way, and very delicious they tasted after the stale fruit of the voyage.

"We found plenty of work waiting for us. The next week came the annual grant examination of the practising and industrial schools, and the examination of candidates for the new class in the same; and the following week the graduation of the seniors in the Training School. Each Sunday since the first I have preached twice at the station or at out-stations, or in English for the Wesleyans in town, who are away attending their annual conference. After the moonlight began, every evening not required for some other duty was devoted to a moonlight meeting in the school-houses at the out-stations. I attended four of these before the moon waned, and in each instance was met by a large and very attentive audience of adult heathen, as well as a houseful of children."

Foochow Mission.

SHAO-WU AND VICINITY.

Mr. Walker writes from Shao-wu, February 13: —

"I wrote you about receiving to the church a school-teacher whose native place is in a village of over one thousand families, about twenty-five miles from here.

It is one of the most important places in the Shao-wu district, the Shao-wu prefecture being divided into four districts. I find that this teacher is a literary graduate of the first degree. Past experience in China does not show that literary graduates are good material for Christian converts, but this man, I hope, will prove an exception. He is not living at home now, but goes wherever he may find a school to teach; yet I trust that he may be the means of introducing Christianity into another important section of this district. Already we have seven such centres that ought to be visited regularly. There are several others where no beginning has yet been made, but, as in the other cases, the beginnings were in ways unforeseen, so we cannot tell when or how soon our work may expand in other directions.

"At the village of Ta-chuh, on the river about twenty miles below here, two or three inquirers have been enticed away by the Catholics. I would not judge harshly the conduct of persons who have had so little light, yet the motives which draw them away are so selfish, such as foreign power, help in money, license to work on the Sabbath, and no (?) contributions, that it is probable they left us because they were not of us."

SUPERSTITION.

"One morning recently I had a call from three young men from Kuang-tseh. One of them remarked on my wonderful eyes, that I could *see into the ground!* I replied: 'The eye cannot see without light, and mine are the same as yours. If you would think a bit, you would perceive that water is transparent and the ground opaque, so that you and I can both see into the water but not into the ground.' 'True,' he replied, 'that is so.'

"This ridiculous idea that we can see into the ground but not into the water has wide credence in this region, and is really a hindrance to our work. With it goes the belief that we are trying to spy out the hidden treasures of the land, and this tends to produce suspicion and dislike wherever we go. Some years ago we were talking of buying the premises which we have just purchased, and a man who would have acted as go-between, had we made the purchase, told me, as a bait to draw me on, that once a rich man had buried a great jar full of dollars somewhere on the premises, and it had never been found.

"It is now the first week of the Chinese New Year, and for the first time the Christians are having a week of prayer *at their New Year*. One would not suppose that they would have manifested any reluctance to such a step, but it involves some innovations on their ways of spending their New Year, and is a good long step in advance. We have always had a week of prayer at *our* New Year."

North China Mission.

CHEERING letters come from many members of this mission. Dr. Blodget reports that his revision of Bishop Burdon's half of the New Testament in *Easy Wên* is now completed, and he regards the new translation "as intelligible and grammatical throughout, and it can be readily understood in all parts of the empire." It is to be printed at Hong Kong, under the supervision of Bishop Burdon and others.

Dr. Merritt, of Pao-ting-fu, who has recently visited Pang-Chuang, found there the largest native congregation he had seen in China. He saw evidence that the superstitious notions of the people are yielding, and that the way is opening rapidly for enlarged work. The chapel at Pao-ting-fu is more than full of interested listeners. He reports that the pagan temples in Shantung and in many parts of Chihli are in a ruinous condition, while in Pao-ting-fu they are mostly in good repair and some of them imposing.

Miss Grace Wyckoff, of Pang-Chuang, reports that her sister and herself are giving six hours a day to the study of the language, and sometimes even more than this. Yet they are in perfect health and greatly anticipating the time when

their tongues shall be loosed to speak the message of the gospel.

Miss Evans, of Tung-cho, writes of the schoolwork in which she is engaged: —

"We have more than fifty students in the three schools here in our courts, over forty of them living here. First comes the theological class, composed mostly of graduates from the High School, young men who have been with us for years, formerly 'my boys,' and I take not a little pride in watching them prepare for greater usefulness. Many hopes are centred in them. The High School is where I expend the most of my strength. It numbers more than last year, new scholars coming in to more than make up in number for those who graduated. They are a hard-working class of young men and boys. More than half of them are over nineteen years of age. All of my classes in school this year are Bible classes. Five of our theological students have each a class, either in the Bible, mathematics, or geography, thus relieving the teacher and myself. We are trying this year the experiment of monthly examinations, which makes much work for Mr. Sheffield and myself, but proves a good thing for the school. The day-school is also in our courts. Our great hope is with the young, and I am glad to throw so much of my time and strength into schoolwork."

Shansi Mission.

CHEERING TOKENS.

Mr. Price reports that they had succeeded in purchasing property for mission premises at Tai-ku at a very reasonable rate. He says: —

"We had no trouble about getting it, and received the papers in perfect order, paying over a part of the silver without any hard talk, and, so far as we know, without creating any talk in the city. This is certainly a very encouraging sign. Four years ago, when brothers Atwood and Tenney first came to this city, it was thought to be hostile to foreigners, and probably was. These brethren found it difficult to make a beginning here, and Mr. Atwood at one time was followed by a crowd when he came into the city late one evening, although he came in by a quiet way, and he could scarcely restrain them from doing him violence until he reached the inn, which, fortunately, was not far from the gate.

"Now all this is changed. We are never followed by a crowd, and no one, except small children, ever uses insulting language in our presence. The fact is, we are greeted everywhere we go most kindly, and I seldom go on the street now without having a pleasant and friendly conversation with some one I meet. The time that has been spent here has not been in vain. It takes a certain length of time in every new city to disarm prejudice and win the confidence of the people. My teacher says that when I was here before and he came at first to teach me, his friends feared for his life, asking him if he was not afraid that the foreigners would do him some serious injury. But now the prejudice and fear are fast passing away and our name is good for any reasonable amount of money in the city. Our teachers walk with us into any part of the city, and seem to consider it an honor to be associated with us. Our recent work has done much to accomplish this. We have had open chapel and many different people have heard the gospel; probably over five hundred different persons have been in the chapel during the year, and many more have been in the dispensary for medicines and medical treatment. The more direct results of this work are sure to come."

Of the other station of the mission, Fen-chow-fu, Mr. Thompson writes: —

"It is now fully a month since I took up my residence in this city. I am quite pleased with the change. I am living in Mr. Stimson's family, and find it very pleasant indeed to be with them. Fen-chow-fu has a population of about eighty thousand, but the people are much poorer and more illiterate than the inhabitants

of Tai-ku. The houses here are not well built, and business generally is somewhat dull. Still there are hopeful signs of encouragement in our Christian work. The people are quite willing to hear the gospel, and many of them listened with considerable interest. We get good audiences on Sundays, and there are now five candidates for baptism. Thus the leaven of the gospel is beginning to work."

Japan Mission.

ADVANCE AT OKAYAMA.

Two brief letters from Mr. Pettee, dated February 27 and March 6 respectively, are full of interesting items. At the first date he gives a condensed report of a tour into the country, as follows: —

"Gone from home six days and four hours; traveled by jinrikisha 110 miles; visited six places, four of them for the first time, so far as I am concerned, and one of these four for the first time so far as any Christian, Japanese or foreign, is concerned. Assisted in holding three theatre meetings, and eight other services; preached every evening, also Saturday P. M. and Sunday A.M. and P.M.; baptized eleven men and boys and three women; held two communion services; made plans for still further enlargement of the work. I lived in my overcoat all the week, and a part of the time in two overcoats. I lived mainly on Japanese food, and came home with cold feet but a warm heart, rejoicing that my lot falls in the midst of such a stimulating work.

"The two leading places visited were Kasaoka and Onomichi, both beautifully situated on the shore of the Inland Sea. Missionary work was begun in the latter place only last summer, and it now has nineteen baptized Christians, and one regular mission station at a large village five miles away.

"On Sunday morning my helper and I were invited to call on a wealthy old gentleman in Kasaoka. He called in his friends and neighbors, and we talked to them about the law and love and leading of the true God, till twelve o'clock. There is practically no limit to this sort of work that can be done."

At the latter date, March 6, Mr. Pettee says: —

"I had the pleasure of baptizing thirteen people here in Okayama last Sabbath, and two others were received into the church by letter. An old lady nearly eighty, from a farming village eight miles away; an official of some prominence, who has led a very corrupt life; one of the carpenters employed for a time on our houses, and several medical students were among those baptized. A physician of good standing in the city, who is dying of consumption, also received the rite at his own house one day last week. This makes thirty-four adults and one infant, whom I have had the privilege of baptizing during the forty-five days since reaching Okayama."

KOBE.

Mr. Atkinson reports that the "Judges' Class," to which reference was made in a letter from him in the last *Missionary Herald*, continues to increase in interest, and that not only the natives but the foreign community are quite impressed by the fact that such prominent men are studying the Christian religion. Other items received from Mr. Atkinson concerning Kobe will be found in the following letter: —

"To-day the Tamon church has a thanksgiving service over the wiping-out of a debt that has been upon them since they built. They had more than enough to pay the debt, and so intend to spend a little in a thanksgiving entertainment. Singing, prayer, and several addresses are always a feature of these services. The church is prospering under the care of Mr. Osada, the pastor.

"This week we have examined and approved of two men for evangelistic work. One of them is to labor in connection with Pastor Havada, of Kobe; the other with Mr. Osada, of the Tamon church. This local association has a committee for this purpose. The examining was done in my study. We select a course of study for the men, and they are

to be examined by the committee once in three months.

"In the three Sunday-schools that are within a mile and a half of my house, we have now about eight hundred scholars. I hope that during the year this side may be brought up very considerably. The work of our ladies is telling wonderfully. The progress of mission work in Japan would not have been half what it is without them."

OSAKA. — DISASTROUS FIRE.

Mr. Allchin reports that, on the morning of March 9, a thief entered his study, which was a detached building, by cutting a hole through the mud-wall, and, either by accident or in order to cover up his tracks, set fire to the place, and very little of what the building contained could be saved. The room contained not only Mr. Allchin's library, but also the pastor's library, of which he had charge, the former valued at $1,000, and the latter at $400. There was no insurance, as it is difficult, if not impossible, to obtain insurance there. Aside from his own sermons in English and Japanese which were burned, Mr. Allchin specially deplores the loss of some manuscripts which he had prepared for a hymn-and-tune book, of which he says: —

"The tunes for the new hymn-book, upon which I had worked so hard for the past year, are all burnt. Many of these tunes cannot be reproduced as they were written. No one but myself knows even what the tunes are. The books from which I took the greater part of the tunes are all burnt. Fortunately, I have preserved a record which will help me to bring back most of the tunes. The hymn-book itself, with full indices, is most of it safe, being in the hands of the printer. The pressure put upon me to finish the book as soon as possible has been almost more than I could bear. Probably 15,000 people who regularly attend church in the three denominations are anxiously waiting for it. No Presbyterian nor Congregational books can be bought anywhere — having been out of print for some months — and yet the Christian bookstores are besieged with orders. One of the first things a person who attends church does is to buy a hymn-book. Do you wonder then at my intense grief over the loss of these tunes?

"Three events of some importance have occurred this year in connection with this station. In January the Christians in Sakai formed themselves into a self-supporting church of thirty-seven members. (I am now writing from memory, for all records are burnt.) In February the tenth anniversary of the Osaka Girls' School was celebrated in the Y. M. C. A. Hall. Fully 1,500 people were present. Three hundred and forty girls appeared on the platform. The third event was the opening of the new building of the Osaka church. It will seat comfortably 800 people — the largest Protestant church edifice in Japan. The church cost 1,500 and the ground 1,600 Japanese dollars. It is not yet dedicated, as there are still about sixty dollars lacking before the bills are all met. The pastor says he cannot consent to its dedication until these sixty dollars are paid, and of course they will soon be forthcoming."

Northern Japan Mission.

LETTERS from this mission are brief but cheering. There are some signs of hostility to missionaries and missionary influences in various sections, doubtless arising in some degree from the disappointment felt at the delay in the revision of the treaties with foreign nations. At Sendai there has been a slight disturbance in the boarding department of the school, and many criticisms are made against the school on account of its Christian character. Yet it is hoped that the disturbance is only temporary. Dr. H. M. Scudder writes from Niigata that both he and his wife are in excellent health, and that he is hard at work upon the language. The field is spoken of as intensely interesting, "with prospects of glad harvests." Mr. White, of Sendai, writes: —

"It would delight you to have seen our new church filled last Sunday, both at the Bible school and at preaching service. If

public sentiment is temporarily against us in school matters, the people are at least manifesting an awakened interest in hearing the gospel. If there is a slight falling off in attendance at the voluntary Bible classes in the school, there is a great increase in those who seek instruction on the Lord's day. We are full of cheer, though at the same time the cheer is slightly tinged with apprehensions as to the future. But there is One above who loves this work better than we do, and with so little to discourage we cannot but be cheerful."

NIIGATA.

Mr. Albrecht reports that the lawyers of Shibata have sent a request to him and to Dr. H. M. Scudder for some lectures on the "Corner-stone of Civilization" and "Theism and Atheism," an invitation tion which will be accepted.

Mr. Albrecht writes: —

"Much religious interest is felt in our Boys' School. Three of my brightest boys have applied for baptism at the next communion, one of them the nephew of the secretary of the Buddhist association of this city, and until recently a strong opposer of Christianity. This gives me now seven young Christians in a class of seventeen. Three others are on the eve of giving themselves to Christ. I shall start a weekly inquiry-meeting at my house for Christians and those who wish to become such. In Miss Graves's class there are likewise three new candidates for baptism; in the Girls' School two. The Christians of the Boys' School have a daily morning prayer-meeting, and our school has come to be known all through the province as 'the Christian school.' It is such, and while we aim to make it more and more thoroughly Christian, we aim likewise at thorough and high scholarship, showing to the people that Christianity does not belittle learning.

"Dr. H. M. Scudder, by invitation from the chief justice of this district and other influential Japanese gentlemen, will soon begin a course of bimonthly lectures on Christianity. This will give him a total of six lectures per month, while before leaving his pastorate in Chicago he was able to preach only four times a month, a good testimony at once for the tonic, salubrious climate of Niigata, the great opportunities for work offered here, and above all the Doctor's readiness and ability for such work.

"Last week we all were invited for dinner by the vice-governor of this province. The house was transformed into a 'foreign' house; the dinner was elaborate and excellent, and the whole evening most pleasant. Oh, that we might be able to win such men for Christ!"

Micronesian Mission.

FROM PONAPE.

A BRIEF mail has reached us from this station by way of Yokohama. Captain Garland of the *Star* reports a prosperous voyage thus far. He was to sail from Ponape March 2, and hoped to leave Ruk on March 7 for Honolulu. We may be able to announce in this number the arrival of the *Star* at the latter port. The following extracts are from the brief letters of Messrs. Doane and Rand. Under date of March 7, Mr. Doane writes: —

"I am just now at the old Kenan home, rebuilding my home, repairing the church. The blow given us by the Spanish was a terrible one. Many have lost almost all faith; they expect future troubles and they respond slowly to calls to rebuild. But our hearts are strong in the Lord. We had great trouble from a black Portuguese, recently returned from Manila, sent there because of gross sins; but he gave the authorities to understand he was a great friend of Señor Possadillo, furnishing him food in time of trouble. This atoned in their eyes for many huge sins; he is allowed to roam about on the island doing Satan's work most completely. But we neither fear him nor are our hearts faint in rebuilding the breach made in the Lord's work. His word is: 'Arise, build.' We are at it now.

"At one of our mission meetings a vote was taken to urge on the Board the

taking of Yap in the Lord's name. I am willing to take some native help, strike for the island, and hold it till a good, strong force can come. Ponape has now some twelve churches, and eight or ten teachers. She might get along for a year or two, till Yap is really taken possession of."

Of the training school at Ponape Mr. Rand says: —

"Of course the influence of the Spanish has been bad on the school in an indirect way, at least causing some of the best pupils to drop out, and three we have been obliged to expel. Still, their places have been filled, and we close the year with as large a number of boarding pupils as we have ever had, namely, thirty-four. And we not only have as many as ever before, but we have a more promising set of pupils. This is what we desire, not quantity but quality; and we rejoice to be able to report an improvement in this direction each year. We are also pleased to report that while all the mission work on Ponape has been in imminent danger of being crushed out, the pupils have accomplished more of evangelical and educational work than ever before. Two of them have preached every Sabbath, and on some Sabbaths four of them have been out. Five of them have taught at out-stations, averaging about seven weeks each. The gospel boat *Rodney Hyde* has been doing good service, carrying the pupils to their preaching-places and other gospel work."

Notes from the Wide Field.

AFRICA.

The Mission in Uganda. — The English Church Missionary Society has received letters from Mr. Gordon, who took Mr. Mackay's place at Uganda. It seems that the station was left without a missionary for but a single month. The new missionary, Mr. Gordon, is a nephew of Bishop Hannington; and he proposes to occupy the station only temporarily, returning to his previous post at Wasukuma, at the south end of the lake. Mr. Gordon reports that he had a courteous reception from Mwanga, who asked him all about Mr. Makay, and especially if he was to return to Uganda. The evidences that the Holy Spirit has been working among the people are very clear to the new missionary. He finds the people willing to be taught and gladly reading and hearing the New Testament, but apprehensions as to what the king may do have not been relieved. Most of the members of the church are still in hiding, and dare venture out only under cover of darkness. Still they hold meetings occasionally, and are very firm in their faith. Mr. Gordon, whose letter is dated September 22, reports that he has no news whatever from Mr. Stanley. Mwanga has great fears as to what Emin Pasha may do, and he still believes that the English will avenge in some way the murder of Bishop Hannington. A letter from Bishop Parker, at the south end of the lake, reports that many of the chiefs in that region seemed anxious that the missionaries should remain with them; but evidently the desire arises from a love of their cloth, and not the love of their teaching. The exactions of the native chieftains are heavy, and as yet there is no relief from the trouble arising from these sources. The bishop mentions a case where the wife of the chief of Mwanangwe, during the absence of her husband, refused to accept a shawl and other gifts proffered her, so that he was compelled to add "a colored cloth, then a silk shawl, then on the next morning three more white cloths, and lastly some spades and some beads, and then the missionary party was allowed to leave." This *hongo*, which is demanded so universally by African chieftains, is giving the Church Missionary Society in equatorial Africa an immense deal of trouble.

P. S. — A report has been telegraphed that Bishop Parker and another missionary have died of fever, but the story lacks confirmation and we trust is without foundation.

The French Mission among the Basutos. — The awakening at Thaba-Bossiou, in the French mission to the Basutos, continues to give fresh interest to the pages of the *Journal des Missions Evangéliques*. Under date of February 1, M. Jacottet writes that the number of pupils at the station school has risen from ninety in 1887 to more than two hundred. The Sunday audiences have increased proportionately. More than two thousand pagans were present, with various motives, at the dedication of a new chapel. Special appeals have been made to them, and on one occasion, five or six hundred being present, they were all so moved that it was impossible to go on with the service. One hundred and ten adults and one hundred boys and girls have been received into a catechist's class at the village of Massoupa alone. Many remarkable conversions are mentioned. At Morija four hundred and fifty candidates for baptism were present at a meeting held for them, January 22, although heavy rains kept many away. Counting at that time all the Christians of Morija and its out-stations, they were found to number six hundred and twenty, of whom three hundred and seventy-three were converted in 1887. The meeting was held in the open air. The members of the church gathered around the new converts, and three evangelists addressed them with fervent exhortations to perseverance. Afterwards the Lord's Supper was celebrated, and nearly six hundred persons sat down to the table. Since last August nearly seven hundred have expressed their desire to be Christians, not a faint wish, but in many cases a purpose which enables them to endure menaces, blows, and persecutions from their heathen friends. In many out-stations, as well as at Morija, great numbers of children also seem to be turning to the Lord.

The Troubles on Lake Nyasa. — An important meeting was held in London, April 24, to consider the question of the responsibilities of Great Britain for the defence of British commerce and missions on Lake Nyasa. Among those present were Lord Balfour, Lord Rosebery, Lord Aberdeen, Professor Henry Drummond, and Bishop Smythies. The facts connected with the revival of the slave-trade, the hostility of the Arabs to the presence of English missionaries and commercial men, and the claims of Portugal to territorial rights in the interior were considered, and it was agreed that the British government should have pressed upon its attention the duty of securing free transit for British goods in British vessels from the coast into the interior, and that the government should take action for the suppression of the slave-trade and for the advance of British interests in Nyasaland. Such an expression from men of influence will, it is hoped, lead to active interference on the part of English authorities in behalf of the missions now in peril.

Death of an Explorer. — We regret to learn of the death of the Hon. W. Montagu-Kerr on the 23d of April. It will be remembered that Mr. Kerr, who has won a good name as a successful explorer in Africa, had undertaken an expedition from Zanzibar first to reach Emin Pasha, and then proceed to the west coast, possibly by way of the Niger. He was prostrated by fever at Mombasa, and was obliged to dismiss his porters; thence he came by way of Egypt and had reached France when he died.

From Emin Pasha. — A telegram from Zanzibar, May 1, reports the receipt of letters from Emin Pasha dated Kibero, November 2. He had been reconnoitring for Stanley but had obtained no trace of him. Further search was to be made on the west side of Albert Nyanza. Tippu-tib has sent a number of men to the camp on the Aruwimi, which was established by Stanley, by which way it may be hoped that some traces of Stanley's expedition can be obtained.

Items. — *Nachrichten* for the East African mission, a new journal of Berlin, announces the arrival at Zanzibar of reinforcements for Mr. Greiner. He has secured as an assistant an Abyssinian who had been laboring among the Gallas. The agents of this mis-

sion had sent to India for cattle and other supplies needed in their work. The English consul-general had requested these German missionaries to receive the slave-children who had been released by an English cruiser.

The report which we gave in the *Missionary Herald* for March of the massacre at Matebele Land by the order of Lobengula is now contradicted on the authority of Mr. Selous.

The *Movement Géographique* reports that a telegram had confirmed the tidings that the queen of the Amatonga has recognized the sovereignty of Portugal over the territory claimed by the latter, so that the rights of Portugal are thus admitted to the whole bay of Lorenzo Marques. We confess that we somewhat dread the extension of Portuguese authority on the east coast, though we gladly admit that this authority, as exercised at Inhambane, has been friendly to our mission.

FOREIGN MISSIONARY SOCIETIES OF GERMANY.

Dr. R. Grundemann published in several numbers of the *Allgemeine Missions-Zeitchrift* for 1885 elaborate statistical reports of evangelical missions throughout the world. Those tables were remarkably complete, but they cover nothing more recent than the reports of the years 1883 and 1884. From British and American missionary societies we have given in our pages statistical reports of a later date than those in Dr. Grundemann's tables, but nothing has come to hand from Continental societies. In response to a request for information, Dr. Grundemann now kindly sends us in manuscript a statistical table of German societies covering the year 1887, and we gladly give the table here.

STATISTICS OF GERMAN EVANGELICAL MISSIONARY SOCIETIES FOR THE YEAR 1887.

Societies.	Stations.	European Missionaries.	Baptized Persons.	Communicants.	Baptized during last year.	Schools.	Pupils.	Expenditures in Dollars.
Moravian	107	147	83,052	29,283	590	208	17,407	$101,261
Basel, Evangelical Mission	42	120	19,187	9,497	1,057	208	7,486	199,507
Berlin, Evangelical Mission	48	60	17,764	8,400	1,225	53[1]	3,377	71,611
Rhenish Mission (Barmen)	53	66	29,125	9,666	1,100	66[1]	5,370	88,440
North German (Bremen)	4	8	556	325	114	5	199	20,389
Gossner Mission	13	19	34,000	11,868	1,775	80[1]	1,685	42,431
Evangelical Lutheran, Leipzig	23	22	14,014	4,500[1]	796	129	3,993	67,596
Hermannsburg	61	71	11,196	5,000[1]	....	63[1]	2,000[1]	63,713
St. Chrischona[2]	1	15	400	20	5	1[1]	120	8,132
Jerusalems-Verein	3	2	150	40[1]	....	4[1]	200	6,585
Brecklum (Schleswig-Holstein)	4	8	....	....	....	2[1]	43	14,914
Berlin Woman's Mission for China	1	1	81	....	17	1[1]	40	3,773
New Church Mission	5	5	305	80[1]	77	3[1]	74	2,523
East African Verein (Berlin)	1	2	....	....	....	....	....	3,239
Bavarian Verein for East Africa	1	2	....	....	....	....	....	3,000
General Prot. Mission Verein (for Japan)	1	2	20[1]	....	....	....	2	3,000
Totals	368	550	209,850	78,679	6,756	823	41,994	$700,114

[1] Estimated. [2] Statistics of Syrian Orphan Home only.

RUSSIA.

Increasing Intolerance. — We referred last month to the restrictions put upon the agents of the American and the British and Foreign Bible Societies in Russia in the matter of Bible distribution. It now looks as though the agents of these societies would be expelled from the czar's dominion. At the same time the pastors of the Lutheran churches in the Baltic provinces are objects of special hostility, four of them having been exiled to Archangel, and sixty of them having been arrested for violating the decrees of the government, designed to enforce conformity to the national church. It is ordered that the Bible shall be read only in Russ, whereas the German people, as

well as the pastors of the Baltic provinces, are ignorant of this language, and the pastors therefore cannot conduct services before their congregations in this tongue. For the time being the Russian authorities are able to suppress the truth, but "the Lord shall have them in derision."

CHINA.

An Opium Den. — We find in *The London Times* an account drawn from the *North China Herald* describing the *Nan-gin-tsin* at Shanghai, the largest opium den in China. We reproduce the sad story that our readers may not he unmindful of the terrible desolation which is caused throughout China by this curse of opium. "This den," the report says, "is known throughout the length and breadth of the empire to the Chinese, and it helps to make Shanghai regarded as a city affording the same opportunities for pleasure and dissipation that Paris does the typical Frenchman. It is situated in the French concession in Shanghai, within a stone's-throw of the wall of the native city, within which no opium shops are supposed to exist. The character of the place could not be guessed from its external appearance, although the air of the people passing in and out might suggest it. The throngs visiting it represent all stations of life, from the coolie to the wealthy merchant or the small mandarin. It is with difficulty that one gets inside through the crowds of people hanging round the door. Those who have not the requisite number of copper cash to procure the baneful pipe watch with horrible wistfulness each of the more affluent pass in with a nervous, hurried step, or totter out wearing that peculiar dazed expression which comes after the smoker's craving has been satisfied and his transient pleasure has passed away. One requires a strong stomach to stand the sickening fumes with which the air inside is thickened. The clouds of smoke, the dim light from the numerous colored lamps, the number of reclining forms with distorted faces bent over the small flames at which the pipes are lighted, cause the novice a sickening sensation. But as soon as the eye becomes accustomed to the scene, it is noticed that the place is got up on an expensive scale. In the centre of the lower room hangs one of the finest of Chinese lamps, the ceiling is of richly carved wood, while the painted walls are thickly inlaid with a peculiarly marked marble, which gives the idea of unfinished landscape sketches. Numerous doors on all sides lead to the smokers' apartments. In the outer portion of the building stands a counter covered with little boxes of the drug ready for smoking, which a dozen assistants are kept busy handing out to the servants who wait upon the *habitués* of the place. The average daily receipts are said to be about $1,000. The smoking apartments are divided into four classes. In the cheapest are coolies who pay about fourpence for their smoke. In the dearest the smoke costs about sevenpence. The drug supplied in each class is much the same both in quality and quantity; it is the difference in the pipes that regulates the price. The best kinds are made of ivory, the stem being often inlaid with stones and rendered more costly by reason of elaborate carving; the cheapest kinds are made simply of hard wood. The rooms also are furnished according to class. In the most expensive the lounge upon which the smoker reclines is of fine velvet, with pillows of the same material; the frames of each couch are inlaid with mother-of-pearl and jade, and the whole air of these rooms is one of sensuous luxury. There is also a number of private rooms, In the poorer section will be seen many wearers of the tattered yellow and gray robes of the Buddhist and Taoist priests. Women form a fair proportion of the smokers. The common belief is that the opium sleep is attended by a mild, pleasurable delirium, with brief glances of Elysium; but this is the exception, not the rule. People smoke to satisfy the craving begotten of previous indulgence. There is accommodation for 150 smokers at a time, and there is seldom a vacancy very long. The stream of smokers goes on from early morning till midnight, when the place closes; the clouds of smoke go up incessantly all day long. Europeans do not often visit the place, but the seamen of American men-of-war visiting Shanghai sometimes seek solace in the drug."

Miscellany.

BIBLIOGRAPHICAL.

Foreign Missions of the Protestant Churches: Their State and Prospects. By J. Murray Mitchell, M.A., LL.D. London. 1888.

Dr. Mitchell calls this little book a tractate. In size (pp. 115) and aim it is not unlike the "history primers" by Freeman, Green, Mahaffy, and others. It is a fine specimen of clear and successful condensation. After an introduction, the general topics treated are: What missions have done; State of the chief pagan religions; Modes of missionary action; What next? Conclusion, followed by an appendix. The method, style, and accuracy are what might be expected from a writer who has before made well-known and valuable contributions to missionary literature.

Emin Pasha in Central Africa; being a Collection of his Letters and Journals. Edited and annotated by Professor G. Schweinfurth, Professor F. Ratzel, Dr. R. W. Felkin, and Dr. G. Hartlaub. With two portraits, a map, and notes. Translated by Mrs. R. W. Felkin. London: George Philip & Son.

One of the most remarkable facts connected with this book is that though the author, so far as is known, is not only alive but in most active service, he is not even aware of the existence of the volume. In the centre of his Equatorial Province Emin Pasha has been practically shut away from the world, and for years at a time he has received no communication from without. But he has nevertheless been able to send to his special friends, Professors Schweinfurth and Ratzel, and Doctors Felkin and Hartlaub, letters which have reached them, and which they feel to be of such value to the world that they have arranged and presented them in this comely volume of 547 pages. The journals cover the period from 1877 to April 17, 1887, although there are many gaps. No one can read these records without increasing admiration for this man in his most singular position. The contributions to natural history contained in this volume would be sufficient to give fame to any man, but when we add to this the services of Emin Pasha as a military leader and governor, and his protracted and energetic efforts for the suppression of the slave-trade and the amelioration of the condition of the people of the Equatorial Province, we are constrained to admit that he is one of the most wonderful men of our times.

The story of his life is briefly given, from which we learn that his real name is Eduard Schnitzer, the son of Protestants, born in Oppeln, Silesia, in 1840. After obtaining a medical education at Berlin he sought practice in Turkey, traveling through Armenia, Syria, and Arabia. He entered the Egyptian service in 1876 and became chief medical officer of the Equatorial Province under General Gordon. It was there that he assumed the name of Emin Effendi, for the purpose of removing all obstacles to his intercourse with the natives, at the same time assuring his friends that "an honest German is disguised behind the Turkish name. Don't be afraid; I have only adopted the name, I have not become a Turk." Aside from his extraordinary gifts in scientific studies, Dr. Emin has remarkable ability in the acquisition of languages, so that he not only speaks the principal languages of Europe, but has mastered several Slavonic tongues as well as the Turkish and Arabic. His acquisitions in the line of language in Central Africa must be a matter of conjecture.

It was in 1878 that Gordon made Dr. Emin governor of the Equatorial Province, and the new ruler immediately undertook to redeem the district from the domination of the slave-traders. With great energy and patience he wrought until he had trained up a native soldiery and had banished the slave-traders from the province; and in 1882 he was able to show a net profit through his administration of $40,000 in place of the preceding annual deficit of not far from $160,000. Regarding his administrative duties as of prime importance, he never suffered his

intense love for scientific investigations to interfere with his work as a ruler. While throughout these letters to his friends there is a singular mingling of records of his administration with accounts of the wonderful flora and fauna of the province, it is clear that his heart is first of all fixed upon securing good government for the people over whom he is placed. Dr. Hartlaub, referring to the zoölogical collections and observations which Emin Pasha has made, declares that they are astonishing in the highest degree. But they cannot be more astonishing than are the results of his administration among the people. To be sure, in the troubles that ensued after 1882, and in the enlargement of his domain, the slave-trade was again revived, and Dr. Emin, having no help from without, found it impossible to restrain the rapacity and lust of the slave-dealers in the new districts committed to his care. But he has patiently wrought at his work, dealing with the people in wise and just ways, and has won their regard to a surprising degree. And now this wise and brave man stands at his post, unwilling to leave it even were some broad way opened for him to flee from a trust which he would gladly lay down if a stern conviction of duty would allow him so to do.

Some of his observations in regard to the people of Central Africa seem especially wise as well as interesting. He believes that there is a great future before the beautiful country in which he now resides, but he does not believe in the "regeneration of negroes by negroes;" not that he has not a good opinion of them, for he says that as soldiers they deserve nothing but praise, but they need another guiding power behind them. That guiding power must not be Mohammedan, for Dr. Emin bears witness to the fact that "during the twenty years there have been scarcely ten proselytes in the whole of our provinces to Islam;" and he adds: "A greater proof of administrative failure could hardly be furnished." That he has a sincere regard for the work of Christian missionaries is shown by the fact that he offered to support a missionary party for three years at his own expense. It is interesting also to see his testimony to the fact that a man who wished to live and work in that region had better leave his spirit-bottle behind him in Europe. We recommend this volume as one of the most fascinating as well as valuable books relating to Africa.

Evangelization of the World. A Record of Consecration and *An Appeal.* London: Morgan & Scott.

This volume is an enlargement of the remarkable book which we noticed some year and a half ago entitled "A Missionary Band," which gave an account of the seven young Englishmen from the universities who united for service in China. About one hundred pages are added, giving brief but spirited utterances from a great number of writers bearing upon the evangelization of the world. There are also further tidings from the Missionary Band now at work in China. Altogether it is one of the best books to put into the hands of young men or for a minister's library. It may be obtained of the Congregational Sunday-School and Publishing Society. Price, $1.25.

Yankee Girls in Zululand. By Louise Vescelius Sheldon. New York: Worthington Company, 747 Broadway. 1888.

A lively story of South African residence and travel; beautifully printed, and illustrated after sketches from life.

Days of Blessing in Inland China; being an Account of Meetings held in the Province of Shansi. With an Introduction by J. Hudson Taylor, M.R.C.S., F.R.G.S. London: Morgan & Scott, 12 Paternoster Buildings, E. C. 1887.

In this volume we have reports of the conferences held by Mr. Hudson Taylor with missionaries under his charge, on his recent visit to Shansi. The themes were, the trust, the spiritual power, the living union with Christ necessary for missionary success. Among those present were the young Cambridge men who went out to China in 1885. At the close of the book we learn something of the joyous and prosperous life they have since led in Shansi; of their goodly number of converts, for example, 245 being received in April and May, 1887, alone; and of

individual cases of special interest. Mr. Stanley Smith and his comrades make earnest appeals to Christians for more help in the missionary work. "Thrice," say they, "are we the debtors of the heathen world. Debtors — for we possess what they have not. Debtors — for we have kept back for centuries what should have been given them with generous hand. Debtors — for instead of a loaf we have given them a stone; instead of a fish, a serpent."

Stories about Japan. By Annie E. Butler. The Religious Tract Society, 56 Paternoster Row, London.

A small, illustrated book for children, suitable for mission circle use.

BOOKS RECEIVED.

The Children for Christ. Thoughts for Christian Parents on the Consecration of the Home Life. By Rev. Andrew Murray. New York: A. D. F. Randolph & Co., 38 West Twenty-third Street. Price, $1.25.

Holy in Christ. Thoughts on the Calling of God's Children to be Holy as He is Holy. By Rev. Andrew Murray. New York: A. D. F. Randolph & Co. Price, $1.

The System of Theology Contained in the Westminster Shorter Catechism Opened and Explained. Part I. Belief Concerning God. By Rev. A. A. Hodge, D.D. *Part II. Duty Required of Man.* By Rev. J. Aspinwall Hodge, D.D. New York: A. C. Armstrong & Son, 714 Broadway. 1888.

Palestine in the Time of Christ. By Edmond Stapfer, D.D., Professor in the Protestant Theological Faculty of Paris. Translated by Annie Harwood Holmden. Third edition. With map and plans. New York: A. C. Armstrong & Son.

My Mother's Enemy. A Story for Girls. By Lucy C. Lillie. Philadelphia: Porter & Coates. Price, $1.50.

Ten Years of Massachusetts. By Raymond L. Bridgman. Boston: D. C. Heath & Co., Publishers. 1888.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the "General Missionary Conference" convening in London, June 9 to 19: that the representatives of missionary societies as they come together from many lands may be baptized and led of the Holy Spirit; that their deliberations may be marked by wisdom, truth, and harmony; that as a result of this convocation there may be a better understanding of the methods by which God would advance the interests of his broad kingdom; and that there may come to the whole Church of God a fresh missionary impulse, leading to the fuller consecration of men and means for the evangelization of the world.

ARRIVALS IN THE UNITED STATES.

April 22. At San Francisco, Rev. Ireneus J. Atwood, of the North China Mission.

May 6. At New York, Rev. Otis Cary and wife, of the Japan Mission.

May 11. At New York, Rev. H. J. Bruce and wife, of the Marathi Mission.

DEATHS.

April 28. At Auburn, New York, Rev. Silas McKinney, in the seventieth year of his age. Mr. McKinney was a missionary connected with the American Board, laboring in Natal, from 1847 to 1863, when he returned to this country on account of physical infirmities.

March 10. At Berlin, Germany, Mrs. Lucy M. Mitchell, wife of Rev. S. S. Mitchell, daughter of the late Rev. Austin H. Wright, M.D., of Persia, and herself a missionary in Syria from 1867 to 1868, in connection with the American Board.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The people of West Africa. (Page 257.)
2. The Greek Evangelical Alliance at Smyrna. (Page 259.)
3. The famine in Central Turkey. (Page 261.)
4. The work of a Bible-woman in India. (Page 262.)
5. Chinese superstitions. (Pages 242 and 264.)
6. Friendly people in China. (Page 265.)
7. Items from Japan. (Page 266.)
8. News from Ponape. (Page 268.)
9. Twenty-five years in Bulgaria. (Page 248.)
10. The General Missionary Conference. (Page 244.)

Donations Received in April.

MAINE.

Aroostook county.
Houlton, Cong. ch. and so. 10 75
Cumberland county.
Brunswick, Rev. Wm. P. Fisher, for Tabor House, Bohemia, 10 50
No. Yarmouth, Cong. ch. and so. 6 20
Portland, Miss E. L. Libby's Sab. sch. class, for use of Miss Lord, Smyrna, 10 00——26 70
Lincoln and Sagadahoc counties.
Bath, Winter-st. Ch. (of wh. 9.10 m. c. and 10 a memo. gift from a daughter), 311 10
Penobscot county.
Bangor, 1st Cong. ch. and so. 24 00
Lincoln, Cong. ch. and so. 1 32——25 32
Piscataquis county.
Garland, Cong. ch. and so. 3 50
Monson, Rev. R. N. Emerson, 5 00——8 50
York county.
Eliot, Cong. ch. and so. 8 24
Lyman, Cong. ch. and so. 13 74——21 98
404 35

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Alstead, Cong. ch. and so. 9 26
Fitzwilliam, Cong. ch. and so. 1 45
Marlboro', Cong. ch. and so. 11 80
Rindge, Cong. ch. and so. 6 25——28 76
Grafton county.
Littleton, John Farr, 5 00
W. Lebanon, Cong. ch. and so. 3 07——8 07
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, H. O. Aiken, for house of Mr. S. C. Bartlett, Jr., Kyoto, 5 00
Goffstown, Samuel Kidder, 25 00
Nashua, 1st Cong. ch. 50 00——80 00
Merrimac county Aux. Soc.
Sanbornton, Cong. ch. and so. 17 75
Rockingham county.
Kingston, A friend, 5 00
Seabrook and Hampton Falls, 1st Cong. ch. 5 37——10 37
Strafford county.
Laconia, Cong. ch., to const. C. W. Tyler, H. M. 125 00
Tamworth, Mrs. Amanda M. Davis, with other dona., to const. herself, H. M. 50 00——175 00
319 95

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Cabot, Cong. ch. and so. 30 00
E. Hardwick, Cong. ch. and so. 22 19
St. Johnsbury, A friend, 10 00——62 19
Chittenden county.
Williston, Cong. ch. and so. 3 63
Essex county.
Granby and Victory, Cong. ch. and so. 3 33
Franklin co. Aux. Soc. C. B. Swift, Tr.
Fairfield, Cong. ch. and so. 2 71
East Fairfield, Cong. ch. and so. 4 45——7 16
Rutland county.
Danby, Rev. Moses Patten and wife, *extra*, 10 00
Washington county Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 11 95
Windham county Aux. Society.
Brattleboro', Cent. Cong. ch., 37; H., 17, 54 00
Windsor county.
Springfield, Cong. ch. and so. 571 25
——, A friend, 20 00
743 51

MASSACHUSETTS.

Barnstable county.
Hyannis, Cong. ch. and so. 8 10
No. Truro, Cong. ch. and so. 4 00
Sandwich, Cong. ch. and so. 41 01
West Yarmouth, Cong. ch. and so. 4 57——57 68
Berkshire county.
Sheffield, Cong. ch. and so. 8 00
Williamstown, 1st Cong. ch. 48 83——56 83
Bristol county.
Norton, Cong. ch. and so. 107 28
Taunton, Rev. and Mrs. S. H. Emory, a memo. thank-offering, 20 00——127 28
Brookfield Asso'n, William Hyde, Tr.
Brookfield, Rev. C. P. Blanchard, 100 00
Hardwick, Cong. ch. and so. 5 50
No. Brookfield, 1st Cong. ch., to const. G. H. Rockwood, H. M. 100 00——205 50
Essex county.
Andover, Chapel ch. and cong., 132; G. W. W. D. (25, for school bldg., Sirur; 25 for do. and dispensary, Rahuri; 25 for school bldgs. in Marathi Mission; 25 for Mr. Allchin's loss by fire), 100, 232 00
Essex county, South.
Beverly, Dane-st. ch., m.c. 25 36
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Conway, Cong. ch. and so. 11 00
E. Charlemont, Mrs. A. P. Leavitt, to const. Mrs. M. M. Hillman, H. M. 100 00——111 00
Hampden co. Aux. Society. Charles Marsh, Tr.
E. Longmeadow, Cong. ch. and so. 37 50
Ludlow, Cong. ch. and so. 10 33
Palmer (33.76 ack'd in March *Herald* from Ludlow should have been from Palmer). 2d Cong. ch. and so. 22 00
Springfield, 1st Cong. ch., 75; A friend, 5, 80 00
West Springfield, Cheerful Givers, for the orphanage at Sholapoor, 40 00——189 83
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch. 50 00
Chesterfield, Cong. ch. (for Smyrna, 10), 25 00
Goshen, Cong. ch. and so. 10 00——85 00
Middlesex county.
Arlington, Cong. ch. and so. 50 00
Cambridgeport, Pilgrim Ch. 346 84
Dracut, Central Cong. ch. 11 00
Everett, Cong. ch. and so. 17 00
Lowell, L. Kimball, 10 00
Newton Centre, Cong. ch. and so. 157 75
Reading, Cong. ch. and so. 10 00
Somerville, Franklin-st. Ch. 186 09
Waltham, Trin. Cong. ch. 32 00
Waverly, Cong. ch. and so. 136 18
Winchester, 1st Cong. ch. and so. 55 89--1,012 75
Middlesex Union.
Fitchburg, Rev. J. M. R. and Mrs. H. D. Eaton, 15; Y. L. Ms. Soc., for Mrs. Ballantine's work, 15, 30 00
Littleton, Cong. ch. and so. 17 00——47 00
Norfolk county.
Brookline, Harvard Ch. and so., 215.25; Two mites, 20c. 215 45
Sharon, Cong. ch. and so. 48 75
So. Weymouth, Union Ch. 150 90
Wellesley, A friend, for Austria, 1 50
Weymouth, 1st Cong. ch. 50 18
Wrentham, Jemima Hawes, 50 00——516 78
Old Colony Auxiliary.
Mattapoisett, Mrs. P. G. Hubbard, 2 00
Plymouth county.
Campello, A friend, 20 00
Suffolk county.
Boston, Park-st. ch. (of wh. 1,000 *extra*) 1,500; Mt. Vernon ch., A. B. and L. T. B., 200; do. J. S. Ellis, 20; Shawmut ch., 100; Pil-

grim ch. (Dorchester), 35; South Evang. ch. (West Roxbury), 32.52; Walnut-ave. ch., 5; S. D. Smith, for organ for "the Home," 100; Mrs. C. A. Spaulding, 99, 2,091 52
Chelsea, Central ch. 33 36--2,124 88
Worcester co., Central Asso'n. E. H. Sanford, Tr.
East Princeton, chapel, 5 15
Sterling, Cong. ch. and so. 38 85
Webster, W. J. Larcher, 5 00
Worcester, Central ch. and so., 75; Plymouth ch., Mrs. A. H. Wilder, 10; Mr. and Mrs. T. E. M. Eaton, 20, 105 00—154 00
——, A friend, 6,108 22
——, F. F. F. 11 00
11,087 11

Legacies.— Boston, Hollis Moore Memorial Trust, by E. K. Alden, Residuary Legatee, for Pasumalai Institution, 1,000 00
Springfield, Charles Merriam, by H. Merriam, H. C. Lee, and C. Marsh, Ex'rs, 10,000 00
Taunton, Betsey Perkins, interest, 4 04
Woburn, Mrs. Mary Jane Keyes, by Ruth M. Leathe, Ex'x, 1,000 00-12,004 04
23,091 15

RHODE ISLAND.

Central Falls, Cong. ch. and so. 69 65
Providence, Pilgrim Cong. ch. 200 00—269 65

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch. 86 25
Hartford county, E. W. Parsons, Tr.
Enfield, Cong. ch. and so. 89 40
Hartford, Park Cong. ch., 122.11; Theolog. Seminary, 120; Mrs. Roland Mather and Mrs. F. P. Bowen for Smyrna, 20, 262 11
New Britain, 1st Ch. of Christ, 154 00
South Windsor, 1st Cong. ch. 28 10—533 61
Litchfield co. G. M. Woodruff, Tr.
Norfolk, Cong. ch. and so. 100 00
West Torrington, A friend, 5 00
Winsted, Mrs. J. C. Spring, 10 00--115 00
Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch., 19.87; Rev. T. A. Emerson, 10; Mrs. F. H. Emerson, 10, 39 87
East Haddam, A friend, 8 50
East Hampton, 1st Cong. ch. 43 76
Killingworth, Cong. ch., m. c. 15 47
Millington, Cong. ch. and so. 1 50
Old Saybrook, Cong. ch. and so. 32 27--141 37
New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. 27 00
New Haven, Centre ch., m. c., 6.67: Rev. J. Y. Leonard, for Bible-women, Marinose, 25, 31 67
Prospect, Cong. ch. and so. 14 35—73 02
New London co. L. A. Hyde and H. C. Learned, Trs.
Lisbon, Cong. ch. and so. 6 00
New London, 1st Ch. of Christ, m. c., 16.26; do. to const. Joseph S. Boss, H. M., 102.50, 118 77
Norwich, Broadway ch. in part, 200 00—324 77
Tolland co. E. C. Chapman, Tr.
Union, Cong. ch. and so. 4 63
Windham county.
Abington, Cong. ch. and so. 19 00
——, ——, 5 00
1,302 65

Legacies.— Rocky Hill, Rev. A. B. Smith, by Rev. Elijah Harmon, in part, 850 00
2,152 65

NEW YORK.

Brooklyn, Ch. of the Pilgrims, add'l Mrs. H. L. Packer, 150; South Cong. ch., 61.30; Park Cong. ch., 11.20, 222 50
Carthage, Cong. ch. and so. 5 00
Churchville, Cong. ch. and so. 39 00
Clinton, Mrs. George K. Eells, 10 00
Flushing, Cong. ch. and so. 61 14
Howells, Cong. ch. and so. 9 00
Keesville, Mrs. R. B. Tomlinson, 100 00
Morristown, 1st Cong. ch. 10 86
Mt. Sinai, Miller's Place ch., m. c. 21 50
New York, Y. P. M. Soc. Taber. Ch., for school building, Marathi, 75; for laboratory at Kyoto, 100; Mrs. L. N. Buell, 25; Charles E. Pierson, 25; A friend for Africa, 1.50, 226 50
Riverhead, Cong. ch. and so. 50 00
Smyrna, Cong. ch., F. W. Avery, 10 00--765 50

PENNSYLVANIA.

Miners, Welsh Cong. ch. 10 00

NEW JERSEY.

Jersey City, 1st Cong. ch. 46 88
Orange, Hillside Presb. ch. 250 00
Plainfield, Mary E. Whiton, 30 00—326 88

SOUTH CAROLINA.

Cheraw, "Part of the Tithe," 10 00

LOUISIANA.

New Orleans, University ch. 15 10

TENNESSEE.

Pleasant Hill, Y. P. S. C. E. 1 00

ALABAMA.

Legacies.— Montgomery, Mrs. Sarah B. Merrill, by E. P. Morrissett, Ex'r, 599.81, less expenses, 498 31

ARKANSAS.

Little Rock, Cong. ch. 5 15

OHIO.

Bellevue, Cong. ch. 10 40
Cleveland, Euclid-ave. Cong. ch., 93.42: E. W. Morley, 100, 193 42
Garrettsville, Cong. ch. 12 00
Hudson, Cong. ch., 19; W. C. Webster, 10, 29 00
Lenox, Cong. ch. 6 00
Lodi, 1st Cong. ch. 10 20
New London, Cong. ch. 1 00
Oberlin, 1st Cong. ch., 86.18; 1st Cong. Sab. sch. and other friends, for primary Sab. sch. room, Samokov, 25, 111 18
Pittsfield, Cong. ch. 4 00
Rochester, Cong. ch. 1 00
Springfield, Woman's Miss. Soc. of 1st Cong. ch., for Bible reader, 12 50
Wakeman, A friend, 5 00
Windham, 1st Cong. ch. 20 32—416 02

Legacies.— Mad River, Frances J. Snodgrass, add'l, by Henry Neff, Trustee, 500 00
916 02

ILLINOIS.

Chicago, 1st Cong. ch., to const. H. D. P. Bigelow, H. M., 237.96; U. P. ch. m. c., 25.75; West-ave. Cong. ch., 20.13; Soc. Inq. Theol. Sem., 15.60; E. W. Blatchford, for house of Mr. S. C. Bartlett, Jr., Kyoto, 100; A friend, for Rev. C. F. Gates, for teachers and pastors, 50; for Rev. J. K. Browne, for Bible readers, 25; W. H. Rice's Bible class, for house for Mr. S. C. Bartlett, Jr., Kyoto, 25, 499 44
Griggsville, J. D. Philbrick, in memory of Mrs. Elizabeth H. Philbrick, 200 00
Kewanee, Cong. ch., add'l, 70 00
Lacon, 1st Cong. ch. 25 00
Lawn Ridge, cong. ch. 21 00

Lyonsville, Cong. ch. 4 31
Odell, Mrs. H. E. Dana, 10 00
Ontario, Cong. ch. 32 00
Polo, A young friend, 4 00
Providence, Cong. ch. 11 72
Roseville, Cong. ch. 13 12
Sandwich, Cong. ch. 29 50
Winnetka, Cong. ch. 37 53—957 62

MISSOURI.

Bonne Terre, Cong. ch. 8 65
Springfield, A friend, for Africa, 1 00
St. Joseph, Tabernacle Cong. ch. 71 62—81 27

MICHIGAN.

Addison, Cong. ch. 15 00
Almira, Cong. ch. 2 00
Coloma, Cong. ch. 6 46
Frankfort, A friend, 2 00
Grass Lake, Cong. ch. 1 00
Hillsdale, J. B. Underwood, 5 00
Manistee, 1st Cong. ch. 27 79
Oxford, Cong. ch. 3 25
Vernon, 1st Cong. ch. 3 59
Watervliet, Plymouth Cong. ch. 15 07—81 16

WISCONSIN.

Clinton, Cong. ch. 30 75
Evansville, Cong. ch. 23 00
Green Bay, Presb. ch. 1 00
Lake Geneva, ——, 5 00
Madison, 1st Cong. ch. 90 23
Sparta, 1st Cong. ch. 30 61—180 59

IOWA.

Creston, Pilgrim Ch. 3 00
Hull, Cong. ch. 21 10
Kellogg, Cong. ch., 8.63; W. Mis. Soc., 2.90, 11 53
Lewis, Cong. ch. 5 40
Maquoketa, Cong. ch. 24 20
Muscatine, Cong. ch. 75 50
Ottumwa, 1st Cong. ch. 51 75
Sheldon, L. W. Brintnall, 5 00
Waverly, Cong. ch. 6 25—203 73
Legacies. — Des Moines, J. P. Foster, by Ira Cook, Ex'r, 200 00
403 73

MINNESOTA.

Glyndon, Cong. ch. 8 26
Minneapolis, Plymouth Cong. ch., 109; 1st Cong. ch., 52.56, 161 56
Morris, Cong. ch. 20 00—189 82

KANSAS.

Manhattan, Cong. ch. 27 69
Wakarusa Valley, Cong. ch. 1 35—29 04

NEBRASKA.

Blair, Cong. ch. 7 73
Exeter, 1st Cong. ch. 5 50
Plymouth, Cong. ch. 4 00—17 23

CALIFORNIA.

Los Angeles, H. Patten, 10 00
San Diego, Mrs. L. C. Gunn, 70
Westminster, Cong. ch. 5 00—15 70

OREGON.

Albina, 1st Cong. ch. 60

COLORADO.

San Luis Obispo, Rev. E. N. Bartlett, 5 00

WASHINGTON TERRITORY.

Olympia, Friends in Cong. ch. 2 25
Tacoma, J. Arntson, 50 00—52 25

DAKOTA TERRITORY.

Lake Preston, Cong. ch. 10 00
Vermillion, J. T. White, 1 00—11 00

INDIAN TERRITORY.

Vinita, Cong. ch. 3 20

DOMINION OF CANADA.

Province of Ontario.
Toronto, Rev. John Logie, deceased, 10 00
Province of Quebec.
Montreal, Am. Presb. Sab. sch. towards miss. boat, "Montreal," 15 00—25 00

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer.*

For personal expenses of Rev. W. T. Currie, add'l, 133 33
For expenses of exploration of new station, 166 81—300 14

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Evan. ch. for India, 8.08; for Micronesia, 8.08, 16 16
Sophia, Sab. sch., Shoomkoff, for church, 2 00—18 16
Turkey, Ak Serai, m. c., collection for Bibles for Japan, 2 29
——, ——, Friends, 25 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions in part, 8,488 92
For Girls' School, Smyrna, 50 00
For schools in Madura Mission, 532 00—9,070 92

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 4,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter-st. Y. P. S. C. E., for a student, care Mr. Washburn, 20; Bremen, Union Sab. sch., 3.50; Phillips, "The Glad Helpers," 1; Princeton, Cong. Sab. sch., 4, 28 50
NEW HAMPSHIRE. — Littleton, Cong. Sab. sch., for David Teretsian, 30 00
VERMONT. — Johnson, Cong. Sab. sch., for girl, Harpoot, 5; Rutland, Cong. Sab. sch., 51.96; Swanton, Y. P. S. C. E., 50c. 57 46
MASSACHUSETTS. — Boston, Village Sab. sch. (Dorchester), for Rev. R. Winsor's school, India, 25.20; Buckland, W. B. M. Aux., for scholars under care Rev. L. S. Gates, Sholapur, 24; Lakeville, Precinct Sab. sch., 8.20; Newburyport, Belleville Mission Band, for students at Marsovan, Mardin, and Kyoto, 107; West Newton, G. B. Putnam's Bible Class, for students Kyoto, 20; Worcester, Union Cong. Sab. sch., for pupil at Marash, 75, 259 40
CONNECTICUT. — Abington, Cong. Sab. sch., 5; Cromwell, Cong. Sab. sch., 115.60, 120 60
PENNSYLVANIA. — Scranton, Ply. Ch. Reapers, for two Chinese children, 15 00
OHIO. — Fort Recovery, Mite Society, 5 00
ILLINOIS. — Winnetka, Cong. Sab. sch. 2 75
MISSOURI. — Springfield, Ger. Cong. Sab. sch., for Africa, 2 00
WISCONSIN. — Appleton, Cong. Sab. sch., 10.41; Kaukauna, Cong. Sab. sch., 5.33; Stockbridge, Y. P. S. C. E., 1.60, 17 34
MINNESOTA. — Glyndon, Cong. Sab. sch. 73
IOWA. — Denmark, Y. P. S. C. E. 5 00
CANADA. — Colquhoun, Cong. Sab. sch. 7 00
550 78

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Calais, 1st Cong. Sab. sch., 5; New Gloucester, Mrs. Green's class, 4.14; Searsport, Cong. Sab. sch., 2.12,	11 26	
VERMONT. — Northfield, Cong. Sab. sch.	4 15	
MASSACHUSETTS. — Boston, Village Cong. Sab. sch. (Dorchester), 16; Georgetown, 1st Cong. Sab. sch., 15; Hubbardston, Cong. ch. and so., 1; Tewksbury, Cong. Sab. sch., 1.20,	33 20	
CONNECTICUT. — New Haven, 1st Cong. Sab. sch., 25; Windham, Cong. Sab. sch., 5,	30 00	
NEW YORK. — Brooklyn, Puritan Cong. Sab. sch, 30.71; Clinton, Mrs. George K. Eells, 3; Owego, Cong. Sab. sch., 10,	43 71	
OHIO. — Ravenna, Cong. Sab. sch.	5 44	
ILLINOIS. — Chicago, Union Park Sab. sch.	50 00	
IOWA. — Tyrone, Payne children,	70	
NEBRASKA. — Friend, Cong. Sab. sch.	2 50	
CALIFORNIA. — Westminster, Cong. Sab. sch.	1 27	
NORTH CAROLINA. — Wilmington, Cong. Sab. sch., primary classes,	4 00	
TURKEY. — Cesarea, Friends,	4 88	
	191 11	
Donations received in April,	31,688 48	
Legacies received in April,	14,052 35	
	45,740 83	

Total from September 1, 1887, to April 30, 1888: Donations, $258,004.11. Legacies, $109,206.38=$367,210.49.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN TURKEY.

MAINE.		
Bangor, Mary F. Denen's Sab. sch. class,	1 00	
North Yarmouth, Cong. ch. and so.	6 21	
Portland, W. B. M. Aux.	135 26	
Rockland, A friend, for Mardin,	1 00	143 47
NEW HAMPSHIRE.		
Concord, West Cong. ch.	18 00	
Gilsum, W. B. Adams,	1 00	
Hanover, Two friends,	2 00	
Moultonborough, W. H. Mason,	5 00	
Plaistow and No. Haverhill, N. H. Miss. Soc.	25 00	
———, A friend,	3 00	54 00
VERMONT.		
Barton, Cong. ch. and so.	17 56	
Burlington, Two brothers for Adana,	1 50	
Danby, Rev. Moses Patten,	3 00	
Hubbardton, A friend,	1 00	
Post Mills, Friends,	20 00	
St. Johnsbury, E. M. Stone, for use of Rev. G. F. Montgomery,	22 24	65 30
MASSACHUSETTS.		
Amherst, Fast Day Union collection,	16 00	
Andover, H. K. Satikian, 1.10; Herbert Snell, 1,	2 10	
Athol, Sab. sch. class, Easter offering,	6 50	
Beverly, Dane-st. ch.	7 60	
Boston, Highland Cong. Sab. sch., 6; For Syria, 4; A member of Central ch., 2; A friend, 10; A. P. M., 1; A friend, 1	24 00	
Boxboro, Cong. ch., add'l,	7 00	
Boxford, A friend,	5 00	
Cambridge, A friend, 20; A friend, 15,	35 00	
Chelsea, A baby's first missionary money	6 00	
E. Longmeadow, Cong. ch. and so.	10 00	
Enfield, L. A. Smith and others,	5 75	
Everett, Cong. Sab. sch.	15 00	
Gardner, Mrs. J. C. Bryant,	2 00	
Grafton, Friends,	3 00	
Hawley, H. Seymour,	1 00	
Housatonic Cong. Sab. sch.	25 00	
Hubbardston, "My birthday,"	2 00	
Jamaica Plain, Central ch.	5 00	
Lakeville, A friend, for Eastern Turkey,	2 00	
Longmeadow, Cong. ch. and so.	20 00	
Natick, John Eliot ch.	5 16	
Newburyport, Belleville Cong. Sab. sch.	50 00	
Newton, J. W. Davis,	10 00	
Roxbury, Two friends in Eliot ch.	10 00	
South Braintree, Rev. J. B. Sewall,	10 00	
Spencer, Sarah Eaton, Wire Village,	5 00	
Springfield, Memo. ch., 16.58; Olivet ch., 1.50; Mrs. G. Elmer, 5; Room 7, W.-st. sch., add'l, 25c.	23 33	
Ware, 1st Cong. ch.	9 15	
Westfield, Mrs. C. W. Y., for Adana,	7 00	
Westhampton, Friends, 8.50; F. Edwards, 1,	9 50	
Williamsburg, A member of Cong. ch.	32 00	
Wollaston, M. H. Swift,	2 00	
———, B. P.	1 00	374 09
RHODE ISLAND.		
Newport, United Cong. ch., add'l,		2 00
CONNECTICUT.		
Birmingham, Friends,	3 00	
Canterbury, 1st Cong. ch.	2 00	
Chaplin, Friends,	13 25	
Hartford, 1st Cong. ch.	74 32	
Hebron, 1st Cong. ch.	12 00	
Killingsworth, Cong. ch.	10 00	
Middletown, Ten Times One Circle,	3 00	
New Britain, 1st Ch. of Christ,	2 00	
New Haven, Mrs. Henry Farnam,	100 00	
Plainville, A friend,	2 00	
South Manchester, Mrs. J. B. Griswold,	20	
South Windsor, W.	1 00	
Stratford, Cong. ch., add'l,	5 00	
Winsted, Mrs. J. C. Spring,	5 00	
Woodmont, Mrs. L. M. L. Swift,	1 00	233 77
NEW YORK.		
Alps, Mrs. M. Wright,	2 00	
Brooklyn, A friend,	5 00	
Elmira, Francis Hall,	10 00	
New York Pilgrim Sab. sch., Good Cheer class, 5; D. S. Martin, 10; M. M., 1.	16 00	
Phelps, Mrs. S. I. Jackson,	5 00	
Volney, 1st Cong. ch.	11 67	
Yonkers, G. A. Rollins,	15 00	
———, "A friend of the poor,"	2 00	66 67
MARYLAND.		
Deer Park, M. J. S.		1 00
GEORGIA.		
Thomasville, Mr. and Mrs. John M. Wardwell,		50 00
ALABAMA.		
Talladega, "Sons of the King," for Adana,		3 75
OHIO.		
Cincinnati, Aux. Colum. Cong. ch., 2; Friends, 18,	20 00	
Cleveland, Mrs. E. Fish,	1 00	
Delaware, Coll. by Rev. M. Yenookian, for Mardin,	28 38	
Gambier, Harcourt Place Sem's,	10 50	
Marion, Geo. Waddel, for Eastern Turkey,	5 00	64 88

MISSOURI.

Kansas City, A friend,	25	
St. Louis, Pilgrim ch., for use Miss Tucker,	20 00	
Webster Groves, ——, for use Miss Tucker,	2 00	22 25

ILLINOIS.

Chicago, Swedish Christians, sent through John Martinson, pub. of the Chicago Bladet (prev. rec'd 3,209.15), 72.55; Mrs. J. H. W., 50c.	73 05	
Galva, Y. L. Miss. Soc.	22 84	
Hinsdale, A friend,	1 00	
Seward, Cong. ch.	30 00	126 89

MICHIGAN.

Eaton Rapids, Ella A. Fassett,		1 00

IOWA.

Gilman, ——, 5.05; J. and R. Houston, 1.30,	6 35	
Glenwood, Children of Cong. ch.	3 40	
Hull, Cong. ch., Y. P. M. Soc.	13 26	
Newberg, ——,	1 65	
Muscatine, Mrs. I. L. Graham,	5 00	29 66

MINNESOTA.

Northfield, Students and friends, for Diabekir, 57; less cablegram, 1.56,	55 44	
St. Charles, 1st Cong. ch.	4 45	59 89

KANSAS.

Lawrence, ——, 27.25; W. M. Soc., Plymouth ch., 5,	32 25	
Topeka, Y. M. C. Asso'n of W. College,	10 00	42 25

NEBRASKA.

Camp Creek, Cong. Sab. sch.	5 00	
Virginia, A friend, of wh. 5 for East. Turkey,	10 00	15 00

CALIFORNIA.

Farmington, Trigo Mission Band,	15 00	
Niles, James Shinn,	6 00	
San Francisco, Friends, by Bertha L. Rowell,	8 00	29 00

COLORADO.

Lupton, Henry Lansdown,	100 00

WASHINGTON TERRITORY.

Starbuck, Friends.	10 00

DAKOTA TERRITORY.

Watertown, Cong. ch.	15 76

CANADA.

Hamilton, C. A. Hagaman,	1 50

JAPAN.

Kyoto, Missionary children's Soc. of Christian Endeavor,	80
	1,512 93
Less for telegram,	1 04
	1,511 89
Previously received,	35,691 65
	$37,203 54

FOR SUFFERERS IN CHINA.

VERMONT.

Barnet, A friend,	1 00

MASSACHUSETTS.

Boston, Tithes, 1.30; ——, 1,	2 30	
Springfield, Memorial ch.	16 57	18 87

NEW YORK.

Clifton Springs, For use of Dr. Whitney,	25 00

IOWA.

Durant, S. M. Dutton,	2 00

MINNESOTA.

St. Paul, Fanny,	2 00
	48 87
Previously received,	146 25
	195 12

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

CONNECTICUT. — New Britain, South Cong. ch.		10 55
MASSACHUSETTS. — Boston, Berkeley-st. Cong. ch. S. S.	11 75	
Cambridge, Helen Bonney,	10 00	
Chelsea, 1st Cong. ch. S. S.	25 00	
Foxboro', A. H. Bemis,	25 00	
Framingham, Plymouth Cong. ch.	38 81	
Mansfield, Cong. ch. S. S.	8 68	
Marlboro', Mrs. J. S. Howe, in memory of Jennie G. Howe,	50 00	
Mrs. S. Bucklin,	5 00	
Newton, J. H. Nichols, for Hopkins chair,	50 00	224 24
OHIO. — Ravenna, Mrs. M. A. Woodbridge,		20 00
WISCONSIN. — Green Bay, W. S Butler,	12 00	
Milwaukee, P. F. Rogers,	29 87	
Ripon, Rev. E. H Merrell,	16 05	57 92
		312 71
Previously acknowledged,		67,679 73
		67,992 44

[Donations of $100 from W. O. Grover, and $100 from Samuel Johnson, acknowledged in April, were for Hopkins chair.]

ARTHUR W. TUFTS, *Treasurer.*

No. 2343 Washington Street,
BOSTON, May 10, 1888.

For Young People.

KO-THAH-BYU, THE KAREN APOSTLE.

In the year 1827 the Karens of Burma were a poor, despised, and scattered people, without a written language, often enslaved and cruelly abused by the Burmans. They were children of the forest, the mountain, and the jungle, hiding at times from their oppressors. Those who dared to live in the cities were seized as slaves for even a trifling debt. They were held together by race traditions and by a religion distinct from any other about them, having no idols nor any Buddhist beliefs. They said that their ancestors came from the northwest "across the running river of sand;" and they claimed to have had religious

A RED KAREN VILLAGE.

books which had been lost by their forefathers. They retained traditions of the creation, the fall of man, and the flood, which correspond most wonderfully to the Old Testament history. They handed down from father to son the assurance that there was a God and that he would yet save them. "Hence," wrote the Karen San-qua-la, after he became a Christian teacher — "hence, in their deep affliction, they prayed: 'If God will save us, let him save speedily. We can endure these sufferings no longer. Alas! where is God?'"

The Karen elders also taught their children many excellent moral precepts. So remarkable is their likeness to the divine commandments given to the Jews that some have thought the Karen race must have descended from the lost tribes of Israel. San-qua-la says: "We were instructed never to forget God, to pray to him every day and every night. A prophet also told us that white foreigners would come, who were our younger brethren, and that they were righteous and had the words of God, and that with them happiness would arrive."

To this wretched and waiting people came at length the promised deliverance. They heard rumors that the white foreigners were coming and prayed diligently for their arrival. It was in April, 1827, that Mr. Judson, of the American Baptist Mission, notes among hopeful enquirers a Karen, Ko-Thah-byu by name, a man of very ordinary abilities, exceedingly ignorant, passionate, and immoral. He accepted the truth of Christ, but it was a year before he gave such evidence of a change that the little Burman church ventured to receive him. At his baptism in 1828 he was forty years old, had recently married, and had studied enough to read the Burman Bible. Three Karen visitors in Tavoy witnessed his baptism, and they urged him to go back with them and teach their people. He consented, and from that day he ceased not to travel up and down the land, preaching Jesus. The Karens listened eagerly. Was not this the God who could deliver? Ko-Thah-byu often returned to Tavoy, bringing companies of natives for further instruction. One day he found a very interesting young Karen in the niche of a a Buddhist temple, where he had been fasting two days. He had heard of Buddha's rules from the Burmans, and thought he would try this austerity in hope of future reward. He listened to the Christian teaching, took a Christian book, and returned to his forest to impart the knowledge he had gained to others. Soon he was back in Tavoy, where Ko-Thah-byu spent nearly a whole night in telling him the way of God more perfectly.

Ko-Thah-byu was now always devising new and judicious plans of doing good. His wife was with him on one long tour, and when he had preached awhile in a certain place he said to his host: "Brother, it is very pleasant staying with thee, but my wife wishes to go to Tshiekku." So he took his wife to tell the good news in Tshiekku, while he went over the mountains to another village. December 16, 1830, he returned to Tavoy with nearly forty in his train, who had all come to receive baptism. In the rainy season, when it was impossible to travel, this diligent Christian would teach school. But preaching was his ruling passion. He was once out in a boat with a missionary when they were in great danger of drowning. He cried out in distress, but not merely in fear for himself, or in grief at parting from his family. "Teacher," he said, "we shall all be drowned, and I shall never more preach the Word of God to the Karens!"

The Karens repaid his toil. The missionary, Mr. Mason, visited the eastern Karen settlements where Ko-Thah-byu had labored most, and he wrote thence: "I date no longer from a heathen land. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and look like Christians. I see no dwellings but those inhabited by Christian families."

In 1833 Ko-Thah-byu began to travel through northern Burma. Fifty Karens soon sought further instruction from the missionaries at Rangoon, saying that

their neighbors were coming soon. And they did come in throngs. Sometimes for months together nothing would be heard of Ko-Thah-byu, until companies of Karens converted by his labors would arrive for baptism, or a missionary would

KO-THAH-BYU MEMORIAL HALL.

be sent for to visit new churches in the wilderness gathered under his preaching. One such visit, in 1836, is recorded, when 167 persons were found in one place, all of whom were received into the church, "sustaining as good an examination

as an equal number of converts in America would do." One hundred more stood ready for baptism.

Ko-Thah-byu was in love with this gospel work. In other matters he was inefficient: in this he was all alive and seemed nerved with more than mortal energy. He would not pass a person on the road without a few words about the great things of God, and if the person consented, would sit down by the wayside and preach to him by the hour. He knew little else save the way of eternal life, but this he knew perfectly and preached powerfully.

But how came it that such a man, dull to a proverb on other subjects, should show such surprising power and force of illustration the moment he touched his favorite theme? One of his assistants answered the question thus: "Ko-Thah-byu was an ignorant and stupid man, *but God was with him.*" He knew that he was nothing and could do nothing, and this drove him to prayer. When not preaching he read the Bible and prayed. This he did aloud, though in a low tone, and was known to spend whole days in this way. After evening worship he would keep on until nine, ten, or eleven o'clock, and he seldom spent a whole night in sleep, praying as many as three times. Here was the secret of his power.

A KAREN PREACHER

After twelve years of incessant labor this humble and faithful apostle finished his course with joy, on the ninth of September, 1840. No anxieties troubled him. To all questions he answered: "Teacher, God will preserve me." No monument marks his grave, but in 1878, fifty years after his baptism, the "Ko-Thah-byu Memorial Hall" was dedicated in the city of Bassein as a Christian training school for the Karens. *The Baptist Missionary Magazine* has kindly loaned us a cut of this memorial hall, and also one of a Red Karen village. The hall accommodates three hundred pupils, and the Karens themselves built it at a cost of over $30,000. At that time the number of Karen Christians in Baptist churches was twenty thousand. This number has largely increased since then, and the good work still goes on and prospers. All glory be to God.

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